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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MARCH, 1822.

A VISIT TO THE CHRISTIAN
CHURCHES IN PIEMONTE.

Our valuable Correspondent Viator, has transmitted to us the following account of his Visit to the Christian churches in Piemonte.

*Val Lucerna, Piemonte, Italy,
August 23, 1821.*

To the Editors of the Jewish Expositor.

Gentlemen,

THOSE who are labouring to promote Christianity in the world, will, doubtless, take an interest in the churches of Christ planted in these vallies; the preservation of which, after ages of horrible persecution and bloodshed, seems no less marvellous than that of the Jews, and certainly can only be attributed to the same divine power which kept the burning bush from consuming;—which is at once the emblem of the Hebrew nation, and the device of this people, having for its motto, “*Quamvis uror, non comburor.*” Their number was formerly very great, and they were spread over various parts of Italy, until that diabolical engine of popery, the Inquisition (blasphemously called the holy) was set to work to extirpate them; and Satan was so

far permitted to bruise the heel of Christ in his followers, (Genesis iii. 15.) that the remnant at this day does not probably exceed 18,000. They inhabit three vallies, called Lucerna, Perouse, and St. Martin, and have thirteen pastors, and twenty-six churches and chapels. The three vales comprise a space of about twenty four square French leagues, five sixths of which consist of arid soil. Beyond these limits, no Vaudois can legally possess land, or fix his habitation. It is not, however, my purpose, to give a full history of these ancient Christians, but merely to advert to a few circumstances, for the encouragement of Christians, and the awakening of Jews. During a sojourn of ten weeks in these vallies, I have examined with some attention, the old records preserved by the Vaudois churches; whose antiquity may clearly be traced to the eighth century; and, according to one of their best historians, who wrote in 1669, even to the apostolic period. Indeed we may easily imagine them to derive their origin immediately from the church which was planted at Rome; for St. Paul, in his epistle to that church, writes,

“ I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world.” “ For your obedience is come abroad unto all men.” (Rom. i. 8. xvi. 19.) The bold protestations of Claude, Archbishop of Turin, against the abuses and innovations that the Roman pontiff wished to introduce into the church of Christ, drew down the thunders of the Vatican upon this people, who then belonged to his diocese, and from that period to this hour, viz. for one thousand years, they have suffered more or less by fire and sword, imprisonment, massacres, proscriptions, vexations, and restrictions. Though always *Protestant* churches, they cannot properly be termed *Reformed*. The name by which they have always been known, is, the *Gospel-churches*; while that of *Heretical* ought to be applied to their adversaries, who separated themselves from the apostolic churches, which once covered a large portion of this fair region; for besides Piemont, they flourished in Lombardy, Tuscany, the Genoese territory, and Calabria. Their preachers travelled through various countries in Europe, --- Hungary, Bohemia, France, and Switzerland, and their pure doctrine found its way even to England. Some erroneously suppose Valdo, of Lyon, to have been the founder of these churches, but the French name of Vaudois, or Italian of Valdesi, (whence our word Waldenses) which signifying Valley-men, has always been the appellation of these Christians. Valdo himself received his doctrine from them, and began to spread it in France, A. D. 1160; from whence it passed into England; so that all the churches in England were more indebted to

the churches in Piemont, than is commonly known: and if this be true of England, it is equally so of the Western Protestant part of Europe, the United States of America, and wherever the Gospel has been since planted by any of those Reformed churches. One of the Vaudois historians relates, on the authority of an adversary, that the doctrines held by them in 1618, were the same as those maintained by their forefathers, and a manuscript Treatise, entitled, *La Nobla Leison*, dated A. D. 1100, and containing their doctrines, may still be referred to; a copy being deposited in the University library of Cambridge. These doctrines were adopted by Wickliffe, who, it is said, won the hearts of many of the English, and many of them persons of rank; and further, that a student carried a work of Wickliffe's to Prague, where it was read with avidity by John Huss. As many persons may wish to know what these doctrines are, I will subjoin a summary of their confession of faith. They receive as canonical, all the books of Sacred Scripture, which are recognised as such by the church of England; which books, they affirm, teach the existence of an almighty, all-wise, and all-bountiful Being, who created all things through pure benevolence, and formed Adam after his own image and likeness; but through the envy of Satan, and the disobedience of our first parents, sin entered into the world, and thus all men are sinners in Adam, and by Adam. They believe the promise made to the ancient fathers, who received the law, the knowledge of which, and a consequent sense of their own unrighteousness and inability, (as the Vaudois assert) made them long

for the coming of Messiah, who was to make satisfaction for their sins, and personally fulfil the law. They maintain that the Messiah was born at the time appointed by God his Father, viz. at a period when all iniquity abounded; and that he came, not merely to promote good works, (for all were sinners) but in order to bring grace and mercy to man, and to declare the faithfulness of God. They confess that Christ is our life and truth, our peace and righteousness—our Shepherd and advocate—our victim and High Priest; and that he died for the salvation of all who believe, and rose again for *their* justification. They contend, that there is no other mediator or advocate with God, besides Jesus Christ. They hold that the Virgin Mary was a holy person, humble, and full of grace; and that she and all the other saints in heaven are expecting the resurrection of their bodies at the day of judgment; and moreover, that, after this life, there are only two places called heaven and hell—one for the saved, the other for the lost; and they deny altogether the place called Purgatory, considering it as the dream of Antichrist, and contrary to the Scriptures of truth. They acknowledge only two Sacraments, viz. Baptism and the Lord's Supper. They oppose the supremacy of the pope; admit the orders of bishop, priest, and deacon in the church of Christ, and approve the marriage of the clergy, as right and necessary. They judge that it is lawful to take an oath, provided the Lord's name be not taken in vain, which they think is not the case, when the oath is taken for the glory of God and the good of our neighbour; and that it may be taken

before a magistrate, whether upright or not, because he holds his power from God; and further, that the taking of an oath in this manner no way contradicts what is written in St. Matthew v. 34. They declare, that kings, princes, and governors are ordained and established as God's ministers, to whom obedience is due, and that Christians are bound to honour them and pay tribute, for they bear the sword for the defence of the good, and the punishment of the evil; and, (as they add) none is exempted from this obedience who wishes to be called a Christian, and to follow the example of our Lord Jesus Christ. Many instances might be cited to prove, that their loyalty is not an empty profession, only to be found in their prayer-book, for they have frequently been put to the test, and found faithful. The testimony of their lately abdicated sovereign will here suffice. It was given in May last, after the attempt to effect a revolution in the Sardinian dominions:—"I know that I am beloved by the Vaudois; I once made a campaign in their vallies, and passed some time pleasantly among them; I knew their attachment before, but now I am delighted to hear, that, in the recent events, they have not dishonoured their character." To sum up all their doctrines in a few words; they receive the Apostles', Athanasian, and Nicene creeds; and the former, as well as the Ten Commandments, and the Lord's Prayer, is continually recited in the congregation every sabbath day.

The churches are governed by a Moderator, who is a Dean, with an assistant and secretary under him. All ecclesiastical arrangements are submitted to the tri-

ennial synod for confirmation, or other decision. A pastoral visitation of each parish takes place once a year, when all the parishioners assemble at an appointed spot in the district or quarter (of which are ten in La Tour) on which occasion prayer and praise are offered, and an exhortation is given to the assembled families, who are afterwards made acquainted with the pecuniary, and other succours, received from England, and elsewhere. During the five winter months, Schools are established in each district, but the Parochial Schools continue throughout the year: to these a Sunday School has been recently added. One Bible and one Tract Society have existed here for about five years, and the word of life is rapidly spreading by means of both; but all books must be brought to them (not, however, without heavy expences for duties and carriage), printing being interdicted to them: the ecclesiastical language is French. I have attended a Bible Committee meeting in the valley of Perouse, where I had the satisfaction to see nine of the thirteen pastors; several of whom had to perform a very fatiguing journey on foot, over mountains; one for five hours, and another, from the remotest church, six. I was welcomed by one of these ministers (a man of seventy, with silver hairs and venerable aspect, who took two hours to join the meeting) with these words, "We are always happy to see Englishmen among us; they are our friends and protectors." Besides Bible and Tract Societies, they have recently contributed about £22. toward the Christianizing of the heathen, by a collection made in

the churches for the Missionary Institution at Basle, and small sums are sometimes raised in the same way for the relief of the sick and needy; for their poverty is such, that they cannot afford to build either hospital or almshouse, so that it is no uncommon thing for the poor to beg from house to house with pastoral certificates: one of whom, strongly recommended for piety by the Moderator, yet clothed in rags, was relieved by me; and another, who was passing from one parish to another, was pointed out as a man so well acquainted with Scripture, that he had once put to silence a Romish priest. I have witnessed three infant baptisms, one marriage, and one funeral. As some may be curious to know how the water is applied by these primitive Christians, I will briefly inform them. The babe, which was five days old, on one occasion, was held by one of the godfathers; on his right stood the female sponsor, and on his left another godfather. The baptismal service was read from the Liturgy. The woman poured the water from a phial into the hands of the minister, who, on pronouncing the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," let the water fall from between his hands on the face of the infant. The marriage was between two peasants; the couple were preceded by music and accompanied by their relations and friends, to and from church; and a pink ribbon was presented to the writer by the bride, after the knot was tied. Nothing merits particular notice in the funeral rite, but the face of the corpse being uncovered, until ready to be committed to

the earth; then the cover of the coffin is fastened with nails, after a napkin is spread over the face. The reason assigned for this exposure is, because the Romanists affirm, that as soon as a Protestant dies, Satan carries him off soul and body. The Vaudois, therefore, wish to prove to all persons of common sense the malicious falsehood of their enemies, as far at least as it relates to the body. There is always an exhortation at the grave, to the by-standers. Besides the above solemnities, I expect, in a few days, to sit down in the company of many of these ancient confessors, at the table of our Divine Master, whose dying words were, "Do this in remembrance of me."—The church of La Tour, from whence I write, stands on the acclivity of one of the Alpine mountains, and much resemble (as others do which I have seen here) a village church in England. It is of stone white-washed, which forms a pleasing contrast to the surrounding verdure. The congregation on the sabbath is numerous, and apparently serious and attentive. The men and women sit separately, and are remarkable for great simplicity of dress and manners, in both which they are easily to be distinguished from the Romanists. Their general moral character is honesty, kindness, and hospitality. I have been repeatedly pressed to take wine, when passing the cottages of peasants. An elderly man who discovered me to be a stranger, asked if I was from England, and when answered in the affirmative, his countenance brightened with joy, and he was so affected, that he could scarcely articulate these words, *We are one people*. Another, an aged saint

of eighty-two, speaking of the British said, *We are brethren*. A singular act of love to enemies, in transporting over mountains on their backs, some hundred wounded French soldiers into France, proves, that their faith is not in the head only, but that it works by love in the heart. The following instances of piety have either come to my knowledge, or have fallen under my own observation. Between the morning service on Sunday, at half past eight, and the afternoon prayer at one, it is not unusual for families, who reside at some distance from the church, to assemble in summer under a shady tree, to read the Scriptures, and sing psalms; and in winter, I am told, they often meet in barns for the same pious purpose. They take great delight in psalm singing. I once met a man with a book in the fields. What are you reading, my friend? I enquired. The Psalms, Sir, was his reply; *they are my only consolation*. Another case occurred of a rustic girl, who, while tending her grazing yoke of white oxen (the prevailing colour) employed her mind in singing praises to her Saviour, holding with one hand her book, and with the other her distaff. The serenity of the evening responded to her voice, which echoed through the beautiful vale of Lucerna. British Christians! a Romish bishop in this vicinity, who has been but three years in office, has, I am told, predicted that there will not be a protestant in these vallies, seven years hence, if he continues in his present station. O let not this prediction be verified. I will not conceal from you, that various artifices are practised to proselyte the unwary, and even bribery is not

withheld, the souls of Protestants being valued by those zealots from 12*l.* to 40*l.* sterling, (Rev. xviii. 13). Remember these churches therefore in your prayers. Remember them in your efforts to do good. *Continue their friends and protectors.* They stand in need of your help. They cry for it to you, whom they acknowledge as brethren; as one people with themselves. This is their petition: "We most humbly intreat all the Evangelical and Protestant churches to consider us, notwithstanding our poverty, and the paucity of our numbers, as the true members of the mystical body of Jesus Christ, *suffering for His holy name*; and to continue to help us with their prayers, and all other kind and charitable offices, such as we have already largely experienced; and for which we thank them with all possible humility, and heartily implore, that the Lord will himself recompense them with the blessings of his grace in this life, and of his glory in that which is to come." Those who compassionate this oppressed people, now have an opportunity to exercise their benevolence through the Committee, which, I hear, has been appointed in London, for the purpose of receiving the contributions of Christians in behalf of these poor brethren. Should any sums be sent to you, gentlemen, for their benefit, I hope you will not decline the trust—Viator, and "*They of Italy salute you.*" Grace be with you all! Amen.

VIATOR'S CONVERSATION WITH
JEWS, &c.

La Tour, Aug. 26, 1821.

My dear Sir,

My two communications from Nice reached you, I trust, in safety, I cannot keep copies of

my letters. On the 13th June, I took leave of that place, in order to pass the hot season in the Vallies, a distance of four days, but was detained three days at the foot of a tremendous Alp, called the Col de Tenda, by a heavy fall of snow. When I reached Coni, distant one day from La Tour, I found Jews to the number of from 45 to 48 families, with whom I had two conversations during the two days I rested there. The Synagogue cannot well contain more than 100. A great many lamps, crowded together, surround the apartment, and when reflected by the mirrors affixed to the walls, must produce a brilliant effect. Darkness nevertheless reigns there. The Ark was opened for my inspection by a Marseillaise youth. It contained, as usual, many volumes of the law. I saw one Hebrew Bible printed at Pisa, with an Italian marginal translation of the most difficult words, in two volumes 4to. All the Israelites are compelled to reside in the same street, and one complained, that they were in slavery. I told him it was an accomplishment of the Prophecy by Moses. (Deut.) Some gathered around me. I entreated them to reflect on the cause of their long dispersion, and captivity. After discoursing about half an hour, I left them with a promise to return in the evening; when I renewed the converse, which lasted about an hour and a half. I took with me *then* a copy of the Italian Testament, which I gave to the youth of Marseille, named Solomon, who continued with me till the last moment; as did also a man of advanced age. My conversations were carried on in French, interlarded with Italian; aided at times by the French Israelite, who acted as interpreter

to some in the Italian Patois. My last Hebrew leaf (containing Acts xx. 31, in part, and xxi. to 24 inclusive) was given away at this visit. Many had the reading of it, by which I ascertained their comprehension of Hebrew. One was very desirous to have the whole New Testament in Hebrew. I was grieved to be unable to satisfy his desire. Several of the circle around me, fifteen or more in number, were attentive hearers. I think I could have distributed to advantage among them six, or more, Hebrew Testaments. My acquaintance with the Rabbi of Nice served as an introduction, as well as an enquiry made by me after the relatives of his wife. One who cited passages of the New Testament, confessed he had reflected much on the subject. I told him he did well to imitate David, who meditated day and night in the Sacred Book. On another, I pressed the strict requirements of the law. The former was a Cabbalist. All were orderly and civil, and the conversations took place in their own street. We parted good friends, after the delivery of plain truths. The morning of the day I reached La Tour, I passed through the town of Saluces, where some few Israelites reside, but I could neither communicate with them, nor supply them with any portion of Scripture. I took an early opportunity to write to Mr. L., to request him to forward some of the Jewish Tracts, also Hebrew and Italian Testaments. His answer of the 31st July acquaints me, that they will be soon sent. If they come before I leave this, I shall be *rich*. I have procured a copy of the Hebrew Bible, which I shall give away at Turin. Mr. L. advises the doubling the edi-

tion of *Attempts*, which he calls an excellent Tract, I have consented to it, so that there will be 2,000 of that, and 5,000 of Deborah. I have heard nothing yet from Monaco about the Italian version of Deborah, No. 12. Since here, I have employed myself (as necessity is the parent of invention) in compiling a short Scripture-Tract in Italian for Jews, commencing with the Summary of the Law, and closing with the 51st Psalm, and the 3d Collect for Good Friday; taken from the English Liturgy in Italian, which I brought with me. This Tract contains certain appropriate parables, and St. Paul's address in Acts xiii. 16—41. I have likewise prepared an Epistle to the consistory of Israelites in the capital, of which a few copies will be made in Italian and French; so that it will serve as a kind of circular to the synagogues, to be left as a parting gift. Two of the ministers have been employed in translating it: one from the English into the Italian; and the other from the Italian into French; besides two schoolmasters, as scribes, for the circular and Scripture-Tract. It was necessary to multiply copies in this way, printing being prohibited *here*; and a censor of the press is in activity at Turin. I will transmit the original by one of my countrymen now here, who departs for London in a few days, and if the Tracts arrive from Montpellier, I will enclose a copy of each. I shall forward this from the capital for prudential reasons. A Tract containing parables, allusive of Jewish history, with brief and plain comments, would, I think, be very useful to modern Jews: likewise an Exposition of the Decalogue. Mr. Chabrand

writes to me from Toulouse of the 31st July: "Last Sunday I wished for some copies of your Tract, to have given them to two Jews, heads of families at Bayonne, who came to my house to purchase each a copy of our Bible. I told them, it contained likewise the New Testament. They answered, so much the better, we wish to read *that* too; and they promised me to recommend to all their brethren at Bayonne to provide themselves with one of the same Bibles." I once conceived the plan of your sending some Hebrew Testaments, &c. to Leghorn, to await my coming, but relinquished it, as my movements are somewhat uncertain; and perhaps it will be better to spy out the place first, and see if any coadjutors reside thereabout. I have requested a pious young Swiss going to Naples, and one of our countrymen of a similar spirit, travelling from the Pyrenees through the places in southern France, which I passed, to visit the synagogues, and converse with Jews, on their respective journeys. When I had got thus far, the Italian Deborah arrived. It will be examined by a competent judge, before I commit it to press; and since then I have received fifty copies of the French Deborah, of which only 4,000 have been printed: Mr. L., I conclude, thinking it better to take from that, and add to the other. I shall forward a copy to each of the heads of synagogues, at Nice, Coni, Saluces, and Genoa; likewise to the Missionary Institute at Basle, and the Tract Society at Montbeliard; to the two last on the part of the Society. The other Tract, I fear, will not reach me before my departure. I shall transmit a copy of Debo-

rah to you, when an occasion offers; but I have missed the expected one by my countryman, who went toward the French frontier, and did not return this way, as he at first intended. If I forward the Epistle to the synagogues per post, it is, because I wish you to be made acquainted with all my Jewish proceedings. I studied brevity. Perhaps the project of disseminating the Old Testament among them, separate from the New, may not be generally approved; but I found it upon St. John v. 39—47. I leave directions here to forward to me thirty copies of Hebrew and Italian New Testaments, together with the fifty copies of Attempts, as soon as they arrive; reserving thirteen of the latter for the Vallies, one for each church. I hope to receive my Biblical supplies either at Turin, or Florence.

Turin, September 5.

I left La Tour on the 30th ult., in order to be present at the evening service on Friday. The quarter of the Israelites contains about 300 families, or 1,400 souls; and there are three synagogues. The chief one for Italian Jews is spacious, 1,000 may assemble there; but about fifty in that for Spanish, and 100 in that for German. The largest is adorned with much gilding, and the walls are covered with neat Hebrew inscriptions. The reading place is circular, surrounded with pillars, and surmounted by a dome. The Ark is very splendid, as also the inner chamber beyond it, here called *the Oracle*, probably because the Divine oracles of the law are deposited there. This apartment is of some length, and richly furnished with crimson, gold, and silver: I computed the congrega-

tion at 300, but there were no women in the gallery, which is handsome and capacious. On this occasion an infant, recently circumcised, was received in the congregation. The rabbi, reader, and the father, all blessing it with the imposition of the right hand. The mother had a few days before returned thanks in the synagogue for her preservation. During the service a man walked repeatedly round the reading-place, crying the sale to the highest bidder of the weekly contributions to the poor. This is a speculation, which sometimes yields to the purchaser 16 to 24 for 12, which he may venture. In this way other collections are disposed of. Thus is this scripture verified in them, as it was in their forefathers: "My house is the house of prayer; but ye have made it a den of thieves." (St. Luke xix. 45, 46.) The questions I asked about the child above-mentioned, brought me into conversation with some concerning the rites of circumcision and baptism. One thought that Jews are saved by the former, as Christians are by the latter. I disputed this opinion in both cases, maintaining that, if Jews are saved in that manner, Mahometans, who practise the same rite, must likewise be saved, which Christians denied; and I added, that Abraham was in a state of salvation *before* circumcision. My opponent now hesitated, which gave me an opportunity to say something more concerning these initiatory rites, which I stated to be signs of inward purification; as the body is washed by water, so the soul must be cleansed by *blood*, according to Levit. xvii. 11. I then asked *what blood* was meant in that scripture; observing it could

not be that of bulls and goats? I left the answer for them, and continued. After an interval, Israel (the name of one of the party, and a young man) said, "But you have not told us what blood is referred to." I did not satisfy him, till he had renewed his enquiry twice or thrice at different intervals. At length I told him, it was the blood of Christ, and only that, which could wash away the stains of sin. He exclaimed often, *Christians are in great error*. I informed him, that my sentiments were not hastily embraced, but that I had long investigated the subject, and recommended him to do the same, not however, without prayer. At one time I endeavoured to shew the spirituality of the Ten Commandments, by saying, that not only the worshippers of images were idolaters, but all who loved riches, or pleasures, or any object more than God. This was *assented* to, but though admitted that all men are violators of every command according to its spiritual import, yet it was contended that Christians had, in a more particular manner, broken the fourth, by changing the sabbath-day. This point, I said, required some explanation, which want of time prevented, but it was sufficient to know, that the legislator had the power to change the law, if he saw fit; and that "the Son of man was Lord of the sabbath," and in memory of his resurrection from the grave, Christians observed the first day, now become the seventh, since the change. The way in which they view their present state of exile is this: they maintain they are the children of God, because the Lord chastises them; and as no people has been scourged as they have

been, they think they are *therefore* his peculiar people. My reply to this was, that God chastens his children, in order to bring them back to him, but that *they* have departed from him for many centuries. The benediction in Numbers vi. 24—26. having been pronounced, I took occasion to draw their attention to the Thrice Holy Trinity, but the application was not admitted. Israel asserted, that that passage belonged to Abraham, Isaac, and Jacob; I mentioned the command to “go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” and after a pause, to see how this was received, I added, the Saviour’s commission to the Apostles: “He that believeth, and is baptised, shall be saved, but he that believeth not shall be damned;” after which Israel told me with some warmth, that it was not lawful to speak of the Trinity in that place. I took my leave soon afterwards, and he conducted me to the inn. On the way, passing through the court, he offered to show me the hall where the lamp with seven pipes was suspended over a table, on which lay three books. This light, I believe, is intended to commemorate the light which shone in all the dwellings of the children of Israel, when the houses of the Egyptians were in darkness. The conversation continued in the same strain till we reached the hotel. Israel confessed, that he had conversed with some Englishmen, but had never before heard such words. It is now difficult to recal the whole, but it may not be uninteresting to know it in part. Do you believe in the Madonna (literally, my lady), that she was the mother of God? I

answered, This needs an explanation. I do not believe in the Virgin Mary, but I do believe she was the mother of Jesus Christ; and added, I believe it, because I find it foretold by one of your own Prophets, besides that it is so stated in our own Books. Do you worship her? No, by no means: we Protestants entirely reject the adoration of any, but that of the One True God. I was invited to attend again at the synagogue on the sabbath morning, where I found assembled much about the same number as on the preceding evening, and the gallery filled with females. I carried with me the copy of the Hebrew Bible, intending to present it to some youth who should satisfy me as to his comprehension of the Hebrew. A ceremony took place to-day, which I had not before witnessed; the confirmation (as it might be termed) of a youth of thirteen, who read some chapters in Deuteronomy for half an hour at the reading-desk, calling up at intervals different members of the congregation to join him in reading. His head and shoulders were covered with a white silk mantle. On his left stood the chanter, and on his right the member, whomsoever he named. When the reading was over, he withdrew, and received the gratulations of some of the congregation, who shook him by the hand. Before the conclusion of the service, I went to see the minor synagogues, in which some had met together, and on my return found three priests by the ark, pronouncing the benediction. On our way to the synagogues, my attendant pressed me much to take a cup of coffee with him, observing that it was unlawful to break his fast

before the morning service, and that there would be time enough previous to the commencement of the Expository Lecture, which was to follow the service of the synagogue; but I declined this kindness. The exposition was given by the Rabbi in an adjoining hall, furnished with benches and a long covered table: in the centre was fixed the Rabbi's chair, on whose right sat his secretary, who was the bearer of the Volume of the Talmud. I sat near him, in the company of about thirty men. The whole auditory consisted perhaps of 100. The hall was full. The Rabbi began by a rapid lecture of a large portion of the Talmud in Hebrew, followed by a printed translation in Italian, the chief part of which I understood, as well as his after exposition in the same tongue. The Talmudical portion appeared to me to relate to the day of atonement, which, I believe, is nigh at hand. Bodily mortifications, and ceremonial observances, were enforced for the expiation of sins; and what particularly struck me was, a similarity of many expressions used by Romanists, such as *doing penance*, &c. The Expositor was very animated, and seemed to be in earnest. He urged morality upon his hearers, but neglected to lay the foundation-stone: many good things were said about the fear of God, and hatred of sin, but I heard not one word about the love of God; of Him who "so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The exposition lasted about three quarters of an hour, after which my Israelitish guide accompanied me to the hotel, promising to call upon me

before my departure. The Consistory, or Commission (so called since the French relinquished the government) is said to consist of fourteen members. There is a Hebrew press here, but at present little employed; their books being brought from Pisa.

September 4. — Israel called yesterday on me, but I was absent, and to-day has repeated his visit, having waited for me three quarters of an hour, and then passed an hour with me in conversation on various points of religion. I showed him a work in French on the Divinity of Christ, by Mr. Lowther, besides Deborah and other Tracts in the same language; afterwards, my Hebrew New Testament (which is handsomely bound) with which he seemed to be much taken; and though he had just before said, he could not read the New Testament, yet he had scarcely looked into the Hebrew one, when he exclaimed, *I would gladly give 12 francs (10s.) for one*; and afterwards mentioned a Louis, which is double the sum. He opened out himself the first chapter of Hebrews, which gave me an opportunity to say, that if Jesus Christ be not God, the angels in heaven are idolaters, (Heb. 1—6). He afterwards looked into the third chapter of St. John, which I pointed out, and into other places of his own selection, laying down the book, and resuming it of his own accord. Sometimes he would strike his forehead with the palm of his hand, and observe, *Ah, that is their error*; at another time (speaking of St. Paul), *He could not have been a Jew*. Having expressed so strong a desire to possess the Hebrew Testament, and what increased this desire was, as he said, because it *was* in the

Hebrew, though he would not allow that he wished to read it, but for the purpose of discovering all the errors it contained. I thought it right to give him Mr. L.'s address at Montpellier, having previously prepared some cards for distribution. Before he parted from me, he proposed going with me to the Rabbi, and requested me to take my Hebrew Testament in my hand, which I immediately did, hoping for an opportunity to deliver such words as the Lord should put into my mouth: but when we got to his lodging, we found him engaged with some members of the synagogue; seeing, however, a book in my hand, he enquired what it was. I showed it, and he seemed anxious to possess one; asked where it could be procured; the price; and the route by which it might be sent from Montpellier. I had only an opportunity of saying a few words on the work of Bible Societies, and leaving with him my last copy of *Monthly Extracts*, containing the Anniversary assembly of May 1820, after appointing a meeting at noon tomorrow. I have reason to believe, that the contents of that number are totally unknown here, both in and out of the synagogue.

September 5.—Israel has just been with me, to say that the Rabbi was suddenly called to-day to Asti, where he will be absent a week or more, on particular business. Whether or not this be a manœuvre, I know not, but I shall probably learn when I pass through Asti, which lies in my first day's journey. I left my Testament with the Rabbi yesterday, and Israel now informs me, that the Rabbi read much in it last night, and has sent for a copy for himself. Israel yesterday took

a note of the title page, that he might also procure one, but told me he did not wish any one to know that he possessed such a book. For the same reason he probably declined accepting to-day, "*The Divinity of Christ*," and Deborah. I reserve my Epistle to the last day, though I intended to have discussed to-day that part of it, which concerns the diffusion of the Old Testament.

I must now withdraw my pen, hoping, that the friends of Israel will draw a veil over the imperfections of my Epistles, written amidst many distractions, bustle, and interruptions.

Yours, &c.

VIATOR.

September 6.

REPLY TO THE REV. J. N. COLEMAN.

To the Editors of the Jewish Expositor.

Gentlemen,

FROM the increasing interest which recent occurrences have excited relative to the conversion of the Jews, I have been induced to become a purchaser of your periodical *Expositor*. I did not, however, then think, that I should so soon have offered myself as a correspondent and contributor to its pages. Nothing but the strongest feeling of the importance of the subject to which my attention has been drawn, and a hope, that a friendly and modest discussion respecting it, may lead to the most beneficial results, would have influenced me in such a determination. The subject to which I allude is, the Millenium, and the occasion of my present communication has arisen from some remarks of Mr. Coleman, which appeared in your number for January, on the Rev. Mr.

Gauntlett's view of that doctrine. Mr. C. has expressed his hope, that his communication may be the means of drawing the attention of your other correspondents to this important but difficult subject; I hope, therefore, Gentlemen, that you will not object to the insertion of a paper in your interesting work, which takes a different view of it from that given by Mr. C. I am a young man, and wish to discover what is truth, on this and all other Scriptural subjects, and, I trust, you will not object to a friendly discussion on this interesting doctrine, provided it be conducted in a Christian spirit, and with that affectionate respect which it becomes us to hold on topics on which good men are not all agreed. If the views of Mr. G. or of Mr. C. will not bear investigation, on the principles of Scripture, it is evident, they can be of little worth either to themselves or others; and if you, Gentlemen, should be satisfied with an *ex parte* statement, your readers will not consider you as impartial, nor will they be disposed to receive what may be said on one side of the question, without hearing what may be fairly stated on the other.

Your correspondent Mr. C. after speaking of the valuable publication of Mr. G. in the high terms which it justly merits, and expressing a wish that it may draw the attention of the Christian public to the study of the prophetic part of the Holy Scriptures, proceeds to offer some strictures on that gentleman's view of the figurative sense of the first resurrection, as predicted in Rev. xx. 1—10. The arguments which Mr. G. has advanced as an exposition of the whole of

this passage are, to my mind, convincing and unanswerable; and what your correspondent has adduced on the opposite side of the question has strengthened, rather than lessened my conviction on the subject. This conviction, however, is not the result of prejudice in favour of the system which Mr. G. has defended; but of long thought and deliberate investigation. I have read the arguments of both sides of the question respecting the millenium, namely, whether the passage before referred to is to be explained *literally* or *figuratively*, and, to be honest in my confession, I must acknowledge that I read with a considerable prepossession in favour of the *literal* interpretation. I must also farther acknowledge that even *now*, if it were allowable that feeling should be regarded before sound argument, mine still preponderates in favour of the literal exposition. But, Gentlemen, in a matter of such infinite importance, my feeling must be sacrificed to the more rational conviction of my judgment.

In offering a few remarks on Mr. C.'s animadversions, I shall follow him in the order in which he has advanced his objections against the arguments for the figurative interpretation of this prophecy.

'The first objection to a literal resurrection,' says Mr. C. 'arises from the authorized translation of Rev. xx. 4, which, as it now stands, restricts that resurrection to martyrs only.' Mr. C. wishes to extend this to all believers who ever lived in all ages and periods of the world. But this criticism, if admitted, can have no such extensive signification. His translation of the verse is, "I saw the

souls of them that were beheaded for the witness of Jesus, and for the word of God, and as many as (καὶ οἱτινες) had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." And then Mr. C. argues, that "as many as had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," includes all believers that ever lived from the beginning of the world. But surely no such inference can be drawn from the text, and much less is it admissible, on Mr. C.'s principles. If the resurrection be literal, undoubtedly the subjects of it must be so too. But granting the justness of his criticism, the persons described would only include the martyrs, confessors, and other eminent Christians, who lived during the usurpation of the beast, and had not submitted to his idolatries and superstitions. This, by the way, is a strong argument to me that the whole is figurative. A generation of men will rise, who will be similar to these martyrs, confessors, and other believers, in spirit, temper, and conduct. This is undoubtedly the sense of the passage, whether Mr. C.'s translation be admitted or not. But his criticism will not bear the test of examination, and the wisdom and abilities of our translators is not touched by it. The οἱτινες which Mr. C. has translated, As many as, is evidently a relative to the preceding part of the sentence, τὰς ψυχὰς τῶν παπελεκισμένων, as its antecedent. Had the apostle meant another class of persons, either ἀνθρώπους or αὐτὰς must have been expressed as the antecedent to οἱτινες. This circumstance is decisive in favour of the received

version, and illustrates an important note in Mr. Gauntlett's book, on the abilities and correct judgment of the translators of our excellent version of the sacred Scriptures.

Secondly, Mr. C. asserts, that the resurrection of the soul, and not that of the body, being mentioned, is an argument of little weight. But surely it is an argument of little weight, or rather, a mere *ipse dixit*, for Mr. C. to assert, that the rising of *souls* implies the rising and reunion of *bodies* to souls; and to say that the term resurrection can apply to nothing besides the resurrection of the body, is a manifest *petitio principii*. The arguments of Mr. G. therefore, on this part of the subject, are not affected.

Thirdly, In order to annul the doctrine, that the conflagration will not take place till after the millenium, Mr. C. has ingeniously had recourse to a twofold conflagration, namely, one previous to the millenium, and the other subsequent to it. The former, he asserts, is spoken of by St. Peter, (2 Ep. iii. 10—12.) when the present heavens and earth shall be *burnt up*, and a new heaven and earth shall be created; and the latter immediately subsequent to the millenium, by which God's last enemies, Gog and Magog, shall be consumed, and after which the new heavens and the new earth shall *fly away*, and the second resurrection shall take place, and all God's enemies having received their final sentence, shall be cast down into hell." The advocates of untenable hypotheses, are generally driven to untenable expositions of Scripture, in order to support them. But if this be not an untenable exposition, I

know not what is. When or where has the church ever heard before of two conflagrations?—Undoubtedly the “day of the Lord” spoken of by St. Peter, when the general dissolution of the elements shall take place, is the one, and the same awful catastrophe described by St. John. This will be seen by comparing the seventh verse of the same chapter, where St. Peter represents this universal conflagration as a circumstance immediately connected with the “**DAY OF JUDGMENT**, and perdition of *ungodly men*.” That Christ will come the second time to *judgment*, and that believers will be found *alive* (namely, those who have never died,) at the second advent of Christ, may be demonstrated by Heb. ix. 27, 1 Thess. iv. 15, 1 Cor. xv. 51, 52. All the texts referred to in this paragraph, compared with each other, and with 2 Thess. i. 7—10, perfectly and clearly harmonize on the orthodox doctrine of one general conflagration, and of the second coming of Christ to judgment. But on the hypotheses of two conflagrations and of the personal reign of Christ during the millenium, they are altogether inexplicable and irreconcilable.

What Mr. C. has asserted, as an answer to a fourth objection, to reconcile the second coming of Christ for the purpose of judging the quick and the dead, with his reigning personally upon earth for a thousand years, appears to be so void of argument, that to attempt to refute it seems to be something like attempting to prove a negative. Positively to assert, that St. Peter foretels that the day of judgment will last one thousand years, “is darkening counsel with words without know-

ledge.” It certainly does not appear to me that he foretels any such thing. His words are, “One day is with the Lord as a thousand years, and a thousand years as one day.” The apostle had been speaking of “scoffers who would come in the last days, saying, Where is the promise of his coming, &c.” As a reply to this scoffing language, he reminds the Christians that “a thousand years is with the Lord as one day;” and, therefore, that the “Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.” Undoubtedly it must be admitted, that here is no prediction that the judgment would last a thousand years. Respecting the conjectures which Mr. C. has offered with the view of establishing his hypothesis, namely, that “Christ will be a thousand years in pronouncing his sentence of acquittal, and will be apportioning rewards to his servants *according to their respective works*; that the millenium may be considered as constituting a very large part of the day of judgment; and that the judgment of the wicked may be pronounced and executed instantaneously;” I shall not presume to offer any remarks. The subject is too tremendously awful for the exercise of conjectures, and it becomes us to be satisfied with the declaration of the word of God concerning it. If our hypotheses will not bear examination by this test, they must be abandoned, or at least considered by us merely as hypotheses, and not as established doctrines.

Fifthly, To the Scriptural statement made by Mr. G. that there will be no sea in the new earth,

and, therefore, that the xxist chapter refers to the *heavenly*, and not to the *millennial* state, Mr. C. has raised an objection, which he has not in the least degree solved. He has, indeed, had recourse to his new hypothesis of a twofold conflagration, which, as already has been shown, is an hypothesis nowhere to be found in Scripture.

The last of the arguments which Mr. C. mentions as brought against the personal reign of the Messiah during the millenium, and which he considers to be the most formidable objection to the literal acceptance of the first resurrection, "respects the rebellion of Gog and Magog between the millenium and the resurrection of the wicked, and the difficulty of conceiving how such a rebellion can take place, and from whence its agents can come after the extinction of the *mortal* race of man from the earth." This battle of Gog and Magog with the saints, involves a difficulty which the advocates for the personal reign and the literal resurrection have never been able to conquer; and every one acquainted with the subject must admit, that some of them have been driven to adopt the most wild and extravagant notions that an inventive imagination could conceive or devise. Doddridge, when treating on this subject in his lectures, remarks that, "Dr. Burnett, on Glanville's wild principles, is driven to the wretched expedient of supposing, a race of earth-born men to spring up like mushrooms out of the ground." In a pamphlet now before me, published 1797, the author states, That the wicked when raised from the dead, headed by Satan, will make this attack "upon the

camp of the saints and the beloved city." But Mr. C. has exceeded all his predecessors, in the boldness of his opinion. His words are, 'I have little doubt that this Gog and Magog will consist of the *unbelieving* dead, who will have no part in the first resurrection, raised by Satan from their graves, after his own emission from the bottomless pit.' It would be superfluous to use any arguments to prove that Satan cannot possess such a power as is here attributed to him, and it is reasonable to conclude, that with all his pride, the thought of arrogating it would never have entered his mind.

These are some of the arguments which Mr. C. has selected, and called the principal objections against the personal reign of Christ and the literal resurrection. There are, however, many others which he has not noticed. How far he has given a satisfactory solution to those which he has adduced, must be left to the judgment of the candid and intelligent reader.

There are, however, two more arguments which Mr. C. notices as of less importance than the preceding. The first is, the appeal which Mr. G. has made to the Liturgy. On this subject, Mr. C. remarks, that the weight of the Liturgy "must be deemed very inferior to the testimony of the whole Christian church for the three first centuries." It is not admitted, by the advocates of the figurative resurrection, that the whole Christian church for the three first centuries received the supposed doctrine of the literal resurrection; and it must first be proved before it can be admitted. As far as it was received in those early ages, it has

been rationally and satisfactorily accounted for by Mr. G. on the principle that the book of Revelation was but imperfectly understood. Mr. G. has, however, appealed to the Liturgy as an argument *ad homines*, to the members, and especially the ministers of the established church. How can a minister conscientiously read two of the collects for Advent, who believes that Christ will come the second time not to judge the quick and dead, but to reign personally at Jerusalem? How can a minister read the three creeds, namely, the Apostles', the Athanasian, and the Nicene, which all unanimously assert that Christ will come again, not personally to reign upon the earth for a thousand years, but to JUDGE THE QUICK AND DEAD. The Apostles' creed is generally supposed by churchmen to have been drawn up by the apostles themselves, and is admitted by all to have existed in the very earliest ages of the church. But undoubtedly if this had been an article of the faith of the apostles, or of the *whole Christian church*, it would have been inserted in these creeds; and its individual members, who were all required to repeat these creeds as confessions of their faith, would not have been left to suppose that Christ would come the second time from heaven, for the grand and solemn purpose of final judgment.

The other argument which Mr. C. has professed to answer, respecting the universal spread and reception of the Gospel during the millenium, has not been touched. The *ipse dixit*, that it will be universally preached, but not universally received, being a mere assertion without proof, in

opposition to a great number of texts of Scripture produced by Mr. G. is altogether unworthy of notice.

Mr. C. having concluded his remarks on Mr. Gauntlett's statement of the subject, proceeds to state 'two reasons, which he considers demonstratively to prove, that the first must be a literal resurrection, and can be nothing else.'

His first reason is, 'Because Rev. xx. 4, which describes those who shall have a part in the *first* resurrection, includes and describes all true believers of every age and nation.' The reason here stated, is altogether begging the question. I think it has been satisfactorily proved, that this text does *not* include and describe all true believers. The inference, therefore, deduced from it, that the first resurrection will be literal, is inconclusive, and necessarily falls to the ground.

His second reason is, 'Because those *only* who partake of the first resurrection are exempted from the penalty of the second death; (Rev. xx. 6.) therefore the *first* must be an *universal* resurrection of believers, or else some believers will not be exempted from the second death.' The sophistry of this argument consists in foisting into it the term *only* which does not exist in the text. The words are, 'blessed and holy is he that hath part in the first resurrection.' This is no more than a plain declaration, that every individual who shall share in the felicity of this *first resurrection* will be eminently blessed of God and effectually sanctified by his Spirit. As well might Mr. C. argue that, because our Lord said to his disciples who had the privilege of

enjoying personal communion with him while on earth, "*Blessed* are your eyes for they see, &c." therefore, they *only* were blessed to the exclusion of all other believers, who lived previously or subsequently to the period of his incarnation. It will appear, therefore, to every reader possessed of sound judgment or common understanding, that Mr. C.'s *demonstrative proof* rests on premises altogether without foundation.

It is not necessary that I should make any remarks on what Mr. C. has said respecting the uses to believers of the hypothesis he has adopted. The question is simply whether the first resurrection be *literal* or *figurative*. The latter, in my judgment, is the sense in which it must be understood, and in this point of view it is obvious that many uses may be drawn from it for the edification, con-

solation, and exertion of believers of the present age. I cannot conclude these remarks, without earnestly wishing that Mr. C. may reconsider some of the statements which have fallen from his pen. In the first of the remaining paragraphs which I have not noticed, he has stated that all the dead who shall be judged according to their works will be condemned. The text to which he refers, certainly asserts that all the dead, whether righteous or wicked, will be judged "*according* to their works." Notwithstanding, therefore, that Mr. C. has subsequently shifted the term *according* to that of *by*, he appears to me expressly to have contradicted the Scripture as well as himself, in a passage that has been cited in these remarks.

I am, Your's, &c.

A MISSIONARY STUDENT.

Olney, Jan. 22, 1822.

PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Alexandria, Sept. 9, 1821.

Dear Friend,

I CONTINUE to send you the proceedings of my preparation for preaching the Gospel of Christ at Jerusalem, which I intend to make (if the Lord pleaseth) the centre of my public pronouncing the name of Christ.

Sept. 5, 1821. The Secretary of the Austrian Consul called on me, his name is S. who told me, that Dr. M. the Jewish physician to the Pacha, to whom I was recommended by Consul General Salt, wished to form my acquaintance. I was exceedingly glad to hear it. At eight o'clock in the morning, I was introduced by the Druggoman of the English Consul, to the Catholic Copt Priest, Padre M. who talks not one single word of the Italian tongue, Ara-

bic is his only language, it is his mother tongue, he is the Schoolmaster of boys, and monk in the convent called Dir Almuhallas, upon the mount Lebanon, born in Damascus, in Syria. I desired him to write to me his character, name, and native place in Arabic, which he did. He was just reading with Elias S. from Bethlehem, one who makes little crosses, the work of St. Chrysostom, in Arabic. I asked Padre M. whether he would read and talk with me Arabic, two hours every day.

Padre M. With all my heart.

He read with me in the work of St. Chrysostom, one chapter, and then I took an Arabic New Testament out of my pocket; Elias Simeon, the cross maker, from Bethlehem, did kiss it, as soon as he perceived that it was the Gospel. Padre M. read with me, and did explain it to me in Arabic.

*Conversation with the Jew, Dr. M.
and the Prussian traveller, Dr. H.*

I went at six o'clock in the evening in the company of Mr. S. the brother of the Austrian Consul residing in Malta, to the Jew, Dr. M. I met there Dr. H. who travels at the expence of the king of Prussia. Dr. M. did introduce me to him; we sat down together upon a sofa, and Dr. M. gave me a large Turkish pipe for smoking. The conversation was in German, for Dr. M. speaks exceedingly well German, for he is a German, born in the city of Goerz, and has been for many years physician in the Turkish army.

I. In what university have you studied medicine?

Dr. M. At Vienna, in Austria.

I. Did you know the famous physician Peter Frank?

Dr. M. I have been one of his pupils.

I. Are there many Jews in the east, who are physicians?

Dr. M. I do not know of one except at Salonichi.

I. Are the Jews in this country friends of science and literature?

Dr. M. Not at all, yea, not many friends of their own Talmudical divinity.

I. Is the Rabbi at Alexandria a learned man?

Dr. M. Only middling in the Talmudical knowledge, and ignorant in other sciences.

I. How many Jews are here?

Dr. M. A hundred and fifty families, but all are very poor, few rich, except the Rabbi Hediya, Signori Fua, Loria, and Tilchi, Suarez, the broker, Abram Cesana, and Serafo, the broker. Signor Fernandez was baptized, and turned to the Catholic religion, on account of being able to marry a beautiful Italian lady; he is very rich, and has business with the Pacha; but there is a Jew, called Mirza, who lives at Cairo, he turned by principle to the Catholic faith.

I. What is the state of the Jews residing at Jerusalem?

Dr. M. They are there nothing else than Dervishes, who expect their Messiah, who will deliver them from that

wretched state. The Jews at Jerusalem have pronounced an anathema against those Jews who settle themselves at Jaffa, for Jaffa being a commercial place, they would all soon leave Jerusalem, and go to Jaffa. The most liberally minded Jews are at Salonichi.

I. How many Jews are at Salonichi?

Dr. M. More than thirty thousand.

I. How many Jews do you suppose are to be found throughout the dominions of the Grand Seignior?

Dr. M. Do you mean with the Barbary states?

I. Without the Barbary states?

Dr. M. Six hundred thousand.

I. Are Caraites in this country?

Dr. M. At Cairo are sixty families.

I. Those are surely more reasonable than the Talmudists, on account of their having rejected the Talmud.

Dr. M. O no, for they have embraced instead of the Talmud, another fanciful philosophy and explanation about the original text.

I. In what does their explanation consist?

Dr. M. I am not quite well acquainted with it.

I. How may I easily be introduced to them?

Dr. M. I shall give you letters of introduction for some who may introduce you to them.

I. Have they communion with the Talmudist Jews?

Dr. M. No communion at all, and I do think, indeed, that the Caraites are not descendants of Jews, for their very physiognomy is entirely different from those of the Talmudist Jews.

I. Do you not find a great similarity between the physiognomy of the Jews and the Christians upon the mount Lebanon?

Dr. M. Very true indeed, but the Jews in Germany have from year to year more their oriental countenance, this is not the case with the Italian Jews.

I then addressed myself to Dr. H. and talked with him for some minutes about the German universities, about magnetism which prevails in Germany; and we arrived finally in our conversation to the university of Cambridge, and then to the Institutions for Missions.

Dr. H. I do not think that the Missionary Societies will ever have success either among Jews, Muhamedans, or Heathens, for the Muhamedan is too much accustomed to his ceremonies, and the Jews too much oppressed.

I. We must recur to facts.—Have you read Henry Martyn's life, Schwarz, the conversion of Otaheite; have you read the accounts of Moritz and Marc, with respect to the Jews in Russia, and I know myself the Dr. Emanuel Veith, Director of the Hospital at Vienna, a Jew, who took for a long time Voltaire as his guide, and is now preaching the Gospel at his own expence. I know the daughter and the grand-sons of Moses Mendelsohn, who are true believers in Jesus. And why should the power of truth not prevail over some, that by the assistance of God, they may renounce their worldly conveniences and lusts.

Dr. H. I cannot conceive that any body should go to the east, and expose himself to such an unhealthy climate, and to so many dangers, for the Missionary cause, without being a fanatic, and especially to the Jews.

I. Dear friend, you have been sent by the government in order that you may acquire more knowledge in natural history, which is very well, but should not there be likewise some who have pity on the degraded state of the Jews and Muhamedans, and try to give to them some good, some better thing?

Dr. M. If you would consider the state of these several denominations of Christians in this country, who murder themselves before the altar, whilst Jews and Muhamedans live together in perfect peace, you would no longer make trial to join Jews to their communion.

I. God forbid that I should try to join Jews, my brethren, to those Gentiles, who only call themselves Christians, this never came into my mind, my only desire and wish is, to make them acquainted with their holy writ, and with their Saviour, in order that they may become a light to enlighten those Gentiles, who call themselves Christians, but were not worthy of that sacred name! From Zion must go out the law, and Jehovah's word from Jerusalem!

Dr. M. If the government in Europe

should give them privileges, they all would soon be Christians.

I. I may tell you that a gentleman, the Rev. Lewis Way, by name, did travel to Berlin, and interested the king of Prussia and all his royal family for the Jews, and he went from thence to St. Petersburg, and interested the emperor of Russia for the cause of the Jews, and what is more, he travelled to Aix-la-Chapelle, and interested the congress for the Jews.

Dr. M. Could you be so kind as to give me some particular accounts about the Jews in Germany?

I told him about the establishment of a new synagogue at Berlin and Leipsic, and Hamburg; about the baronized Jews at Vienna and Prague, about the schools of Peter Beer, at Prague, &c. Dr. M. then gave me the account of a Jewish merchant at Cairo, called Mirza, who turned Roman Catholic by principle. I must look out for him, as soon as I shall arrive at Cairo. There is another Jew who professeth Christianity, residing at Alexandria, his name is Fernandez, but he did it merely for convenience.

We turned then our conversation about some works of physicians in Germany.

I can never pass over in silence, the profitable conversations I enjoy at dinner with the British Consul Lee, and the Consul General Salt. They give me information about the antiquities, and inscriptions of Greece, especially Consul General Salt, in which, indeed, he seems to be the first in Europe. He shall write to you about my proceedings among Jews; he has promised me twice. We conversed, and admired likewise the great Athanasius, bishop of Alexandria, whence the great man was driven away by the horrors which the Arians committed in this town. The Consul General was glad to learn by me, that my beloved Count Fölberg has so skilfully described the life of that great bishop of the flock of Christ.

I have spent to day the fourth hour, (for I take every day two) with Padre M. the monk of mount Lebanon. The conversation was as follows, in Arabic.

I. You are a Schoolmaster? And what do they learn from you?

Padre M. They learn their doctrine,

First, That there is one God, and that Jesus Christ is the Son of God, was conceived of the Virgin, and suffered, and died, and rose again on the third day, and ascended towards heaven to "save sinners, of whom I am the first."

I desired him after this answer, to read with me in the New Testament; the merchant Mosdia, and other inhabitants of mount Lebanon entered the room. Padre M. asked me, Whether I knew what book the Gospel is?

I. The word of God.

Padre M. Then it is proper to make the sign of the cross, and to exclaim, "In the name of the Father, the Son, and the Holy Ghost."

I replied, that I am ready to perform every thing which the Gospel tells me, and showed him Rev. xxii. 18. he did not longer insist upon signing myself with the sign of the cross. The merchant intimated to Padre M. that my New Testament was after the English translation. I protested against it, and told him that it is the same translation which was approved by the council of Trent. They were satisfied with my assertion. We read together several chapters of Matthew, and after we had finished, I asked them, what was their opinion about the Jews, whether they think that the Jews shall be finally converted to the Lord? The answer was, *No!* I read, therefore, in Arabic, the ixth—xith chapters of the epistle to the Romans. Mosdia asked me, whether I understood all that I read? I replied, Yes. He tried me, by desiring me that I should give him a proof of it, by translating it into the Italian tongue; he shewed his surprise, by exclaiming, Blessed Lord! They will give me letters for several convents upon Lebanon. Every one of them knows Lady Esther Stanhope.

Sept. 6, 1821.

The Jew, Dr. M. and the Natural historian, Dr. H. called on me in the English Consulate. Dr. M. gave me accounts about a manuscript of the Pentateuch, preserved in one of the synagogues at Cairo, which is supposed to have been written by Ezra, but an anathema was pronounced by the Rabbies at Cairo, against every one who

shall open the gate wherein it is preserved. Dr. M. told me that he intended to take it out, but sickness prevented the execution of it. After Dr. M.'s and the Rabbi's calculation, there are 2000 Jews at Cairo. The Jew, Tilchi, president of the Jews at Alexandria, who is the richest among the Jews in this ancient place, assures me, that there are not more than 300 souls at Cairo, and 200 Jews are at Alexandria, after the calculation of the Rabbi, of Tilchi, and of the British Consul Lee. A Polish Rabbi, eighty years of age, resides at Cairo, to whom Dr. M. will give me letters of introduction; and as Dr. M. is feared and revered by every Jew in the east, as a great physician, and as physician of the Pacha, I may hope to be well received by that Rabbi, and thou, O Lord, mayest inspire the heart of that master in Israel with an holy determination of preaching thy name, and to profess thy name in the congregations of Israel! Amen! Amen! let it be!

Dr. M. gave me farther information about a manuscript of the law of Moses, (*ספר תורה*) preserved by twelve Jewish families residing at Malta, near Cairo, which is supposed to have been written a thousand years ago, many miracles are told of that *Sepher Tora*. Many Jews from Cairo and other places, perform pilgrimages to that *Sepher Tora*. I addressed myself in the conversation to Dr. H.

I. What is the chief object of your travelling? With what branch of knowledge do you intend to enrich our native country, our dear Germany?

Dr. H. The chief object of my research is natural history.

I. A very important research. Every research which tends to come nearer to the truth, is worth the while of undertaking labours and hardships.

Dr. H. Quite true, especially as one of our German philosophers says, those sciences will always pay for the labour, those which are below and nigh unto us, the *physical* sciences; but the enquiring into metaphysic, loses itself always in the clouds, and we know as little as before.

I understood Dr. H. very well, and was firmly determined to enter into an

argument with Dr. H. the Gentile, and Dr. M. the Jew; I lifted up my eyes towards heaven, and prayed in my heart, O Lord, assist me now, that the belief in thy holy revelation is not in inquiring in the clouds. I had now to do not with an ignorant Gronniet, but with men who have studied, and are skilful in arguing.

I. (to Dr. H.) Where did you study Philosophy?

Dr. H. At Breslau.

I. What is the name of that Professor at Breslau, who gives public lectures in Philosophy?

Dr. H. Dr. Stephens.

I. Does not Dr. Stephens follow the system of Dr. Schelling?

Dr. H. Yes, but I heard him only for mere amusement, it is true he is a man of great talent, but his lectures consist often in nothing but mere bombastical expressions.

I. This is, alas, too often the case with teachers of philosophy in Germany, but I would, notwithstanding all this, never hear a lecture about philosophy, a lecture about truth, only with the view of merely amusing myself, for if we go to hear about any science for our amusement only, we are already prejudiced and conceited, and thus we are in great danger of remaining in darkness and believe ourselves to be wise?

Dr. H. I do not say, that I went in the beginning with the intention of amusing myself, but afterwards, when I had heard his pompous expressions.

I. I know very little of the philosophy of Schelling, but I have read a dissertation of his some years ago, entitled, *The Deity of Samothrace*, in which is much truth, although some parts of it remained to me obscure. Count Stolberg himself, who did not like the system of Schelling, did acknowledge the excellency of that treatise.

Dr. H. Count Stolberg was attached to mysticism.

I. I myself reject mysticism, in a certain sense, but that term being too often used in a different sense, I should be glad if you would be so kind as to tell me what you understand by mysticism?

Dr. H. I am ready to lay before you the profession of my faith, in order that

you may understand what I mean by the word mysticism. I believe the existence of a God, who has created the whole of nature, and has given a certain law by which this universe must be governed, but he does not depart from that law which he has laid down, and I do not therefore believe the miracles related in the Bible.

I. That the Lord governs the world by a certain law which he has laid down, *concedo majorem*, that he does not depart from that law, without a great design or purpose, *concedo minorem*, but that he does not depart from that certain law, even for the execution of a great design. *Nego minorem ergo conclusio tua est absurda.*

Dr. H. If he should be obliged to alter that law, he would not be *omniscient*, why did he not create all things in such a manner that he never need to suspend the law of nature?

I. You yourself must be first of all *omniscient*, in order that you may be able to decide what the Omniscient ought to do! And it is in his law to alter the usual way of nature for the execution of great purposes, but it is very presumptuous of a creature who knows even so little in the usual course of nature, (for you would not make so many great voyages, if you already knew all the laws of nature) it is very presumptuous to ask of a creature, why did the Creator act *thus*, and not *thus*?

Dr. H. The existence of the Supreme Being, of the Creator, is proved by the order which we observe in this universe; if such an extraordinary event as a miracle should take place, the order of nature is destroyed, but God cannot be the author of *disorder*!

I. We cannot call this disorder, if the maker of the world gives such an extraordinary turn to nature, which we cannot conceive; we have seen so many phenomena in nature which we have not yet been able to explain, and certainly, nobody will, therefore, say, that such a phenomenon is *disorder*.

Dr. M. God must possess all the attributes in their highest perfections, he must be therefore *omniscient*! Do you admit this?

I. Surely, surely!

S. M. Why did he create those men

of whom he knew that he must root them out again by means of a deluge?

I. He is *omniscient*, he knows, therefore, why he did create them; I myself, who am not *omniscient*, do not pretend to know the reason!

Dr. H. After your system, we are obliged to believe all the miracles which the Hindoo and Pagans relate.

I. No; we must take into consideration the tendency of these miracles. The tendency of those miracles related in the Old Testament was, that God will redeem his people Israel, out of the bondage of Egypt, and that God-Jehovah alone must be adored; the tendency of the miracles related in the New Testament was, to persuade men that Jesus was the Saviour of the world, who should reconcile us again with our heavenly Father; an undertaking, a promise, worthy of proving, by *extraordinary* deeds, the *authenticity* of it—the truth of it; that he it is who takes away the sins of the world!

Dr. H. After your belief, sin cannot exist, for you admit the divine influence in every thing, and God cannot be the author of sin, who is the author of sin?

I. Thus you see the necessity of the holy history! All men are under the government of God. Men should, therefore, be supposed to be good; but I feel in my heart a will, rebelling against the divine will—whence does it come, O Lord, that all my imaginations are so evil every day, that I rebel against the law of God? Those who worship two principles fall into the most monstrous absurdities; where do I find the origin of my depraved nature, satisfactorily explained! *Answer.* I open the book of books, and herein I meet with the following words: "God created man in his own image, in the image of God created he him; and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die;" Eve, by the serpent's device, "took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat; and then they knew that they were naked;" and from hence came

sin into the world, of which God is not the author; "every imagination of the thoughts of man's heart was only evil continually;" but thanks be unto the Lord, he left us not in despair, he promised that "the seed of the woman shall bruise the serpent's head!"—Christ Jesus who reconciles us again with God, through his death.

Dr. M. But the Hindoos have almost the same tradition.

I. Which proves that such an eventful instance has taken place in the world, or that tradition could not be so universal.

Dr. M. I perceive that you have studied well the Hebrew tongue (for I recited always the texts in Hebrew).

I. I should be glad if we could read together some day or other, a chapter of the prophet Isaiah. Especially the liiid chapter.

Sept. 7, 1821. I went to Dr. M. in the morning time, he was just engaged with his father-in-law, to search out the true sense of the liiid chapter of Isaiah. He explained it of the children of Israel, who suffer for other nations; with many contradictions he arrived to the query, which he confessed that he was not able to understand. When I showed to him the contradictions which I met with in his explanation, he replied, Contradictions are to be found in the Bible. I told him my explanation of this chapter, and showed him by it, that only his manner of interpreting it contained contradictions, but not the holy writ itself. He showed me his library, where Seneca was to be found, and a work of Mendelsohn's, his Jerusalem. Dr. M. observed, "Seneca is my daily prayer-book."

Sept. 4. Mr. Salt went on horseback with me to the burial-ground of my Jewish brethren. I took with me my writing-desk, which Dr. Gaisford has made me a present of, in order that I might be able to copy the inscriptions. I met with upon the monument-stones. We passed the gate of Rosetti: old men sat with their pipes under the gate, one of them read the Coran. I remembered the text of Jeremiah, "The elders ceased from the gate, and the young men from their music." We arrived, after an hour's ride, with our ass-drivers, both Mahomedans, to the

burial-ground of my ancestors. When, O Lord, shall these dry bones of Israel arise? when shall I hear that noise? behold that shaking? I was hardly able to read some few words upon the stones, for they were so very ancient: Some have already slept nine hundred years.

After my return from the burial-ground, I went to Dr. M. who is as dead as one of those who sleep in the burial-ground from whence I just came—perhaps, more dead.—But, O Lord, it is still time that he may awake out of his spiritual death, struck by the power of thy grace!

Dr. M. I will take the liberty of writing down some questions about the Jews in Syria and Persia, which I wish to hear answered some day or other by you.

I. Does Polygamy find place among the Jews in the East?

Dr. M. Bigamy very often.

I. Do they not respect the anathemas pronounced by Rabbi Gerson. Among those anathemas one is to be found against bigamists?

Dr. M. The anathemas of Rabbi Gerson have not been universally accepted by the Jews in the East. The law among the Jews in Cairo is, Every husband promises on the day of his marriage, to take only one wife, but if she should have no children after ten years, he has a right to take a second wife, without sending away the first, but she has a right to desire her divorce. He has, likewise, a right to take a second, in case that the first should not have a son. There are at Alexandria, after the calculation of all the Jews whom I have asked, only 200 souls.

Sept. 9, 1821. I sent yesterday the Drugoman of the British Consul to J. I. born at Jerusalem, great Rabbi of Alexandria, and primate of all the Rabbies throughout Egypt. He sent an answer by his own servant to me, stating, that he should be very happy to form a personal acquaintance with me. I went to him, accompanied by the Drugoman of the British Consul; the old Rabbi J. sat upon a sofa, he gave me a seat near his, a pipe, and a cup of coffee. Jeremiah's Lamentation laid before him. I asked him

about the number of the Jews, about some famous Rabbies in Germany; for instance, about Ezekiel Jamply and Jonathan Eubeshiz. He knew them all by name. I read the Bible and the Commentary of Rabbi Solomon Isaac with him for a quarter of an hour. He was rejoiced to hear that I knew, when at Gibraltar, the Rabbi Israel Nahman, from Jerusalem. When I told him that Rabbi Israel Nahman was dead, he arose from his sofa, and exclaimed, "He is only a judge of truth!" He loved him very much; and he was pleased when I observed, that Rabbi Israel Nahman was more learned than Rabbi Leone at Romé. I asked him whether he would have time to read with me the Prophets? He replied, He was not master of his own time, for as he decides the judicial laws among the Jews, questions come before him every moment. He will recommend me to other learned men, with whom I may read the Prophets and converse. Rabbi J. was already informed about the object of my mission, and he (J.) will himself often converse with me. I told him the labours of the Rev. Lewis Way, he was surprised to hear it. I shall next time, take Tracts with me, and speak with him about single passages of Scripture.

Sept. 10, 1821. Consul Lee introduced me to the Danish Consul, who will give me letters of introduction to his friends at Jerusalem. I dined to-day with the Austrian Consul General, who will also give me letters of introduction to the Austrian Consul at Aleppo, Damiat, and Damascus. Consul Lee has introduced me to Mr. Anastasio, the Swedish Consul.

Sept. 11, 1821. Jacob Mesicha, a blind Jew, whom the Rabbi himself has recommended to me as a learned man. called on me, guided by another Jew; I take lessons from him in Hebrew conversation, which I begin to talk fluently. We read together the first, second, and ninth chapters of Isaiah. He confessed, that that chapter speaks of Messiah, but

בן is used instead of ביי. I replied that this never is the case, and the Masora itself does not notice this circumstance. He agreed with me, that the Messiah must

be the Son of David, which he proved by Psalm lxxii. 19. His guide wrote the inclosed Hebrew with Jewish Alexandrian characters, which are Arabic and Spanish. The chief clerk of the synagogue likewise called on me, who was present when I conversed with the Rabbi, he promised to introduce me to many other Jews, his name is H. S. They introduced to me to day a שלית, a collector sent by the poor Jews from Jerusalem; his name is S. M. who talks Hebrew very well. The chief Rabbies at Jerusalem are, Rabbi Iom Toph Danun, and Israel Nahman. The general expectation of these Jews is, that Messiah must now soon come.

Sept. 12, 1821. I have been introduced to the richest man amongst the Jews, who is the chief rabbi of his own synagogue; he received me with true cordial kindness, gave me a seat by his right hand, and introduced me to his partner Fua. They told me that the plague was the reason of the small number of Jews at Alexandria and Cairo. He told me, that he has heard a great deal of me, and that their rabbi esteems me highly. The tolerance of the Jews at Alexandria and their liberality is astonishing. He invited me to see their synagogue.

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I went in the evening to Dr. M. a long argument took place again between Dr. H. and myself. These wise philosophers speak in a more stupid way than an ignorant Jew; they observed that morality was not to be found in the Bible in that perfection in which it was to be found in the writings of the Greeks; I asked whether they ever met, in the writings of the Greeks, with "Love your enemy."

E. H. the father-in-law of Dr. M. entered the room; he told me that he several times asked the Doctor, his son-in-law, what was the reason that I had not called a day or two ago. He also told me, that rabbi J. and Dr. M. called to day, and spoke with high regard about me. E. H. told me, that he himself respects the persuasion of every one, and that he loves Mirz, at Cairo, for every one knows that he did not turn Christian from worldly views. Such a testimonial, given by an old Jew,

influences confidence in Mirz. We talked on the liiid of Isaiah, and he wishes that I should travel with him to Cairo, which I hope to do.

Sept. 13, 1821. E. H. called on me this morning, and told me, that his wife did quarrel this morning so much, that he thought he would come to me where he hears words of peace; he told me further, that his wife has such a tongue, that the whole Sanhedrin of the ancient time is not able to silence her. Signor E. H. is scrifano to the Pacha, and is the most respectable Jew among those at Cairo; he has a white beard. He began to talk with me about the wisdom of the rabbies, the moral principles of rabbi Shamai, who explained so well the text, "Love thy neighbour as thyself." I took forth the New Testament, he knew it in a moment, and said he had read it in Hebrew and Arabic.

Sept. 13, 1821. Distributed twenty Italian tracts and thirty Greek tracts, and given order to the Draggoman that he would make it known that I shall sell Testaments. I have given twenty-five tracts to the Greek merchant Demetrio Theodorite, for distribution among the Greeks. I have sold an Italian New Testament to Lorenzo Diacono, for five piastres, and given away at the advice of Mr. Lee, an Arabic New Testament and an Arabic Psalter to Mohamedans. The learned Jew Mesicha, who is deprived of his eyes by ophthalmia, came to me, and argued with me longer than two hours about the truth of Christianity. He was rejoiced to observe that I did not become angry, and observed, that the Turks would persecute him to death if he should make any objection to Mahomedanism.

I. H. from Cairo, the father-in law to Dr. M. has sent me a Hebrew hymn, composed and written by himself, and dedicated to the Rev. Lewis Way, about whose love for the Jews I have told him so much. I had begun to copy it, but had not time to finish it. The original is written in Jewish-Cairin characters, but very good Hebrew. I send it to you for the Rev. Lewis Way. He wishes that you, Mr. B. and the Rev. Lewis Way should come to Cairo; he is ready to receive every one of you in his house.

I read with Mesicha and his guide, Isa. xi. liii. Gen. iii. Gen. xlix. and Mr. B.'s tracts, and the first chapter of St. Matthew.

Mr. Salt has introduced me to the Swedish Consul, Mr. Anastasio. Mr. Salt will write to you about me, and he will write to you how I went on at Alexandria. Signor Giovanni Koehler has bought a Greek New Testament for five piastres. Mr. Lee tells me, that I must sell them all at reduced prices. Dr. H. has bought for the full price, a Persian and an Arabic New Testament, but he has not yet given me the money.

E. H. tells me that he will take care that I shall sell Hebrew Bibles and Testaments at Cairo, for I shall go with him to Cairo. An old Jew, seventy years of age, of a tall stature, and a white beard, called on me in the Consulate; he has brought his Bible with him, and the commentary of rabbi Solomon Isaac.

I. Will you be so kind as to write down, first of all, your name upon this paper?

Old Jew. I feel myself highly honoured that such a great man as you should show me so much attention. He then wrote it in Jewish-German characters.

I. Jehiel, the son of Feibish, from the land of Russia, from the government Mohilev, from the city of Sclof. He resides now at Jerusalem waiting for the coming of the Messiah.

I. Have you never heard of Moritz, who is preaching to the Jews throughout Russia?

Jehiel. He tries to prove to the Jews that the Messiah is come, and the Jews at Jerusalem received not long ago, a parcel with New Testaments and little tracts, sent to them by a German, Jean D'Arc; the man himself did not come to Jerusalem, but after all we have heard of him, that he was a Gentile, who did not understand Hebrew, and did, therefore, not come himself: but we have received letters that a Jew who was converted to Christianity will come to Jerusalem, and prove that the Messiah is come.

I. I am going to Jerusalem.

Jehiel. Sir, none will be converted, for we are now scattered longer than

1700 years among all the nations, persecuted and despised, our holy city destroyed, and 1700 years are past, that it was the continual trial of the Gentiles to persuade Jews that Jesus was the Messiah; but 1700 years are past, and we firmly disbelieve it: Jesus did perform miracles, it cannot be denied, but we know what Moses said, "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer; for the Lord your God proveth you, to know whether ye love the Lord your God, with all your heart, and with all your soul, and that prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God." (Jehiel began to weep.) And Jesus of Nazareth was put to death (this he said with the highest animation) by our forefathers justly, with all his wonders and signs.

I. Jesus was not justly put to death, for he did wonders and signs, and did not say, "Let us go after other gods," on the contrary, he taught us to address ourselves in our prayers, to Jehovah; "Our Father which art in heaven, hallowed be (not the name of other gods,) but "hallowed be thy name, thy kingdom come." He himself lifted up his eyes unto him! Jesus of Nazareth was put to death, he was cut off, but not for himself, he was cut off out of the land of the living, for the transgression of the people of Israel. Jesus of Nazareth was that prophet of whom Moses said, "I will raise them up a prophet, from among their brethren, like unto thee, and will put my words in his mouth."

Jehiel. To whom was the Messiah promised?

I. To Israel.

Jehiel. What have the Gentiles to do with him?

I. "Gentiles shall come to his light, and kings to the brightness of his rising." "And in him shall be blessed all the families of the earth."

Jehiel. You have no proof that he is come?

1. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."—Gen. xlix. 10.

Jehiel. But, where may you find that he was God?

1. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isaiah ix. 6.

Jehiel. In what time wrote Isaiah that prophecy?

1. In the time of Ahaz.

Jehiel. (With a sigh,) That time was a time of tribulation for the holy people. Ahaz was a wicked man. The holy One (blessed be his name) sent his great prophet Isaiah, to comfort his people, to say that it is true that Ahaz was a bad man. But unto us a child is born, (the child) unto us a Just is given, (Hezekiah); for **בן** is never said of a bad man, and we may therefore translate **בן**, (son) a Just, (Hezekiah) is given us, and the government shall be upon his shoulders, and the Wonderful, the Counsellor, the Mighty God, the Everlasting Father shall call his name, The Prince of Peace.

1. 1. It is true that this prophecy was given to Israel in a time of tribulation; but it is a fact, that the prophets did always comfort his people in all their troubles, with that happy time of Messiah; and, 2, After the construction of the Hebrew language, that verse ought, after your translation, to be placed in this manner, **פלא יועץ אל גבור אבי עד יקרא לשמו שר שלום**.

3. The eldest translators translate it as we do. 4. **בן** signifies

nothing else than Son, for Ishmael was not reckoned among the Just, and we meet with the expression **בן**, in Genesis xvi. 11. (I gave this answer after I had looked out for it, for I have always the Dictionary and Concordance before me.)

Jehiel. What do you think that Jesus was?

1. He was the Son of the living God.

Jehiel. David is likewise called the Son of God; "Thou art my Son, to-day (from the time that I have anointed thee as king) have I begotten thee."

1. This is said of the Messiah, which proves Psalm ii. 12. "Kiss the Son lest he be angry, &c." where it said that all are blessed who trust him, and to trust in David would be idolatry.

Jehiel. **נשקן בר**, must be translated, Arm yourself with purity (righteousness); for **בר** signifies in Chaldee, only Lord. I replied, that we often meet with Chaldee expressions in the Psalms, even in Jeremiah, and if it should be translated "Arm yourself," it ought to be in Hithpael. But I might have answered a great deal better; first, I might have proved that **בר** is Hebrew from **ברא**, and we meet with the expression, Proverbs xxxi. 2, "What my son, and what the son of my womb?" where son is called **בר**.

Jehiel. Does Jesus judge among the nations, and rebuke many people; have they beaten their swords into ploughshares?

1. That time will come, but he was first to suffer: (Isaiah liii.) but he shall come, he will come, and will not tarry; but look first on him whom they have pierced, and mourn! He promised to call again.

Vedova, the chancellor of the English Consul listened awhile to our arguments, for my room is close to his. I have bought a Hebrew Spanish Dictionary, with Hebrew characters, which I send to you; if you like, you may make a present of it to the Seminary at Stansted.

Kind reception in the two synagogues at Alexandria.

Sept. 16, 1821. I entered the synagogue, and left the Janisary out of it. The whole congregation of my brethren arose, and the young merchant M. a relation of Dr. M. who is Vice-President of the synagogue, (for Tilchi, his uncle, is President, (**פרנס**)) gave me a seat. He told me, that Tilchi

himself is not quite well; if this were not the case, he would have come himself to the synagogue to receive me. I observed there more devotion and order than in the synagogues in Germany and Europe. They offered me their prayer-books to look into; they have the Spanish rite. The boys kissed my hand. M. went with me after a quarter of an hour, to the other synagogue, where I was received in the same manner as in the first. Their synagogues have been built 600 years ago.

I asked the young merchant M. whether I might be permitted to approach the Sepher Thora, and read something in it. He told me that we must wait till the greatest part of the Jews had left the synagogue. After the worship was over, every one of the Jews shook hands with me. I asked them whether they would permit me to approach the sanctuary, and see their Sepher Thoras. Every one of them consented to it. We opened the sanctuary, and they took out again the Thora, and I read in it. I said, This word ought to be read day and night, for it is the word of God which he gave by Moses upon the mount Sinai, under thunders and lightnings; and we ought to be thankful to the Jews that they have preserved this law, and even counted the letters, in order that we may be sure that it is the same word which was given to Moses upon the holy mount.

My speech was half in Italian, and half in Hebrew, and sometimes in Arabic. All applauded me for what I said to them. Mr. S. a Jewish broker, sent for me. Mr. Lee has described to me Mr. S. as a very stiff-necked Jew, and thus I have found him.

Mr. S. You act very justly and discreet, that you argue only with men of understanding. He had just in his hands the Psalms of David; I showed him the xxiid Psalm.

Mr. S. Why do you show me this Psalm?

I. It speaks of the Messiah.

Mr. S. I tell you he speaks of Solomon.

I. Solomon was never in such trouble that he had reason to exclaim, "My Lord, &c."

Mr. S. Our Messiah never dies!

I. (in Hebrew) "He shall be cut off out of the land of the living."

Mr. S. This is Messiah, the son of Ephraim.

I. The Messiah, son of Ephraim, is not mentioned in the holy writ. Other Jews entered the room, and Mr. S. therefore broke it off. He gave me some accounts of the Jews at Salonichi, he described those Jews as the most learned of the east. He told me that there are still some Jews at Salonichi, of the sect of Shabathai Zebi, especially two merchants, by name Molcho and Kordo, who profess outwardly Mahomedanism, but they never intermarry with Mahomedans; he told me, at least my arguments may convince the understandings of some, but the heart can only be converted by God—a truth, in which I agreed with him.

Cesana, the banker, invited me to dinner; I went: he introduced me to his two wives, to his old uncle, Haim Cesana, to his sons-in-law, Moses and Isaac Cesana, and to Signor Marco, from Leghorn. Moses Cesana said, that the lxth chapter of Isaiah speaks about the Messiah: I agreed, and showed him the liiid, and said to him, that that chapter likewise speaks of him, and Gen. xlix. by which it is clear that Messiah is come.

Moses. What is the object of those English gentlemen by thus having published the **ברית חדשה**, (the New Testament)?

I. To make the Jews acquainted with the principles of Christianity. Many Jews have read it, and have either been convinced by it, or have stated their objection to it, as for instance, David Levi on the Prophecies.

Moses, and Jew Marco. Have those Jews not been punished who have written their objections against it?

I. On the contrary, Christians have been pleased to observe such an enquiring spirit among the Jews.

Moses. I shall read the New Testament.

I. I will give you one.

I gave New Testaments gratis; 1. To Cesana; 2. To his uncle; 3. To Isaac Cesana; 4. To Marco, from Leghorn; and two other Jews.

The Jews at Alexandria are, after

Messrs. Glador's and Lee's testimonial, the most honest in the Levant. They are expecting the Messiah very much. I do not go to Cairo, but to Syria.

Ruben came to me and argued; he brought forth the usual objection; he introduced me to a rabbi from Palestine, who will recommend me to the Jews in Saphet. His name is Masel-Toph.

I lodged, as you know, with the British Consul, close to the room of Signor Vedova, the chancellor of the Consul. A young gentleman who speaks Italian, French, English, Spanish, German, and Latin; one of the most amiable young gentlemen, and very zealous to promote every good cause. The Consul Lee leaves all to his charge, for he is considered as a most excellent lawyer. Bear it in mind, and tell Mr. B. of it. The Consul-General Salt would give you the best information about him: he is his friend. I salute with the most affectionate love, all my friends in England, Mr. and Mrs. B. and children, and the Rev. Lewis Way. The Consul-General Salt has promised me to write a long letter to you about me.

I am, your's, &c.

JOS. WOLFF.

[*To be continued.*]

LETTER FROM MR. BECKER.

Warsaw, Dec. 29, 1821.

Reverend and very dear Sir,

It is first to-day that I am able to sit down to give you an account of my journey and safe arrival in this place. I arrived here through the grace of the Lord in the evening of the 25th, but my time has been so much taken up by the Jews who were visiting us every day, and by other necessary engagements, that it was impossible for me to write sooner, and even to-day, there have been at least as many as twenty in our room, with whom we were speaking in the way of conversation, and afterwards had a meeting with three of them separately, who were willing to be baptized, where Mr. M'Caul read some of the prayers and collects from the Common Prayer-book, the Jews kneeling down repeated

them with us, after which I spoke to them on John iii. 1—15. But I must return and begin again at my native town, from which I am glad to hear you have received my first. I had some more conversation there with Jews, with four of them for considerable length; they were, however, as yet far from believing that Jesus is the Christ the Son of God. One of them, a respectable man, said he was a Jew, because he was born a Jew, and because his father had been a Jew. My arguments from the Prophets and the Psalms being too plain, he rejected these books, and wanted me to prove him from the Pentateuch what I had to say to him. At the commencement he mentioned, "I am God, and there is none else," and afterwards chiefly insisted on Deut. vi. 4. I endeavoured therefore to shew him the revelation of God in the Old Testament, as one in essence and three in persons. When we had been speaking together for some time, another Jew, one of the eldest and most learned among them passed by, whom he called in, and then both read again, Gen. i. 26; the one had read it before the other came in. They were much struck with it, and seemed never to have read it before. They read the preceding verses, and when the wife of one, who was present, observed, God was speaking with the melochim (angels), the men seemed rather to believe what I said, especially as it is not said in ver. 27, "man was created" in the image of angels, but "in the image of God."

The two other Jews with whom I spoke were of the same sort. One was he to whom the minister had lent the New Testament I left at Berleburg when going to England. When shewing him that our Saviour must be the Messiah, as the prophecies of the Old Testament had been fulfilled in Him, as they had not been in any other person whatever, he pleaded ignorance, that he was not able to judge about that. The supernatural conception of the blessed Virgin he thought incredible, because it would be such a great miracle; referring him to other miracles he said, they were comprehensible, but this not. Telling him that we were to believe, though we could not comprehend it, he said, the

minister had told him so too. When visiting him who had sent his daughter for some Hebrew books, we had some conversation together, but being busied I could not well detain him longer than I did; he promised to come to me the other day, but did not. He denied to have sent his daughter, perhaps from fear, as I have yet reason to believe it. The tracts I sent him he said he had not read—his wife had told me the contrary. By love and good works he thought to purchase heaven; I showed him the strict fulfilment of the law, and that otherwise we were under the curse of it; and then stated to him the doctrine of Saul of Tarsus, who had been a strict Jew, but afterwards became a Christian, and spoke to him of the redemption of Christ from that curse, by being made a curse for us. When asking me what profit I had from having been here twice, endeavouring to persuade the Jews to become Christians, I told him the only profit I wished to have was the salvation of their souls, knowing that every one who believed the gospel would be saved, and who did not would be damned. My mother having been speaking to his wife about the sufferings of our Saviour, she had been weeping over it, believing and consenting to every thing she had told her. By the weather, the waters being very great from the rain, I was still detained three days longer at Berleburg; instead of going on Monday, the post arrived first on Wednesday night. The next day I set out for Marburg. I visited Professor Van Ess, with whom I had an interesting conversation about the Jews, for which, you know, as well as for the work of the Lord in general, he is much concerned. He desired me to mention to the Committee his wish, that they would send him a number of Hebrew Old Testaments, as they are often demanded by Roman Catholic students of divinity, and sometimes something paid for them. In Cassel I had an introduction from him to the excellent Dr. R——, whom I found very well disposed to our cause. Having received a letter on the subject from a friend of his, a minister in the country, to whom he had sent a New Testament and Tracts, he wished to send it to Mr.

Friedenberg; but bringing it to him to Berlin, he would not accept it, desiring me to communicate the substance of it to the Committee; but Mr. McCaul thinking it of importance, I sent the letter itself. From Cassel till Magdeburg I had no opportunity of speaking with Jews; between Magdeburg and Berlin I had some conversation with a Jewess, but who was as yet unwilling to become a Christian.

Dec. 8th, I arrived at Berlin, where I had several conversations with his Excellency, Sir George Rose, which were very useful and instructive to me indeed. After having read a letter I brought him from Mr. Way, he very warmly expressed it as his decided opinion that every person should go to Poland. Besides a respectable Jewess, who is going to Mr. Jænicke for instruction, and another very fine young Jew, who has studied agriculture, and wishes to be baptized, I had no conversation with Jews at Berlin, but the more with Christians who were pressing upon me to tell them about the Jews. Three times I was speaking in meetings, once before a large assembly, on Isaiah lxii. 11. "Behold the Lord has proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh!" One evening Mr. Elsner had invited me to his house together with some other gentlemen, among whom were the counsellor N. and Mr. K. who had written on the prophecies, where I first met this young Jew. I had about two hours conversation with him on the Divinity of our Saviour, of which he was not yet convinced, and of the conversion of the Jews in general. When promising the Jew at the commencement of our discourse, to shew him that the conversion of the Jews was at hand, Mr. N. said, that I shall like very much to hear; at our parting he expressed his thanks for the spiritual conversation; from which I saw that he liked the subject. He may become very useful to the cause. The Jew whom I had invited came the other day to my lodging, where I had another conversation with him, shewing him the necessity of our Saviour's being God and man, &c. after which he told me, that he was convinced of his Divinity, but had not yet any lively im-

pression of it. Afterwards I saw him again, but my stay at Berlin was too short, as I could have become very useful to him. He was desired by his parents to return home as they did not wish him to become a Christian, but he intended going to Switzerland. He pleased me very much.

From Sir George Rose I received 100 copies of Mr. Simeon's sermons, of which I distributed some in Berlin, and on the road, and many we have distributed here, as not only Jews but also Christians, are coming to us for books. From Mr. Elsner I received a good number of German tracts, of which I have distributed many. There are at present many clever young men in the seminary at Berlin, of whom some especially are far advanced in Hebrew, Latin, and English. My time at Berlin has been so taken up that I have not been able to write to Messrs. Way and Jacob as I hoped. Sir G. Rose had given me several Expositors, wishing me to read his letters on the Identity of the Old Testament Scriptures.

On the 17th of December, I set out for Posen. I should have left Berlin three days before had I not been informed that the post goes only once a week from Sculpca, the first place in the kingdom of Poland, to Warsaw. On the road to Posen, I had opportunity to distribute tracts among some Jews, who received them gladly. But now I can hardly describe the joy I had after conversing with several Jews at ——. One of them was a rabbi and just engaged with his pupils, nineteen in number; though I showed myself unwilling to detain him, yet he desired me to take a chair, and we had at least half an hour's conversation together, on the subject of the first coming of the Messiah, on the absurdity of the Talmud, &c. *before his pupils.* He seemed convinced from what I said of the latter, and had not much to say against my assertion that there were unreasonable things in the Talmud. Before he had said, they could not understand the Bible otherwise as the Talmudists had interpreted it. I asked him whether God had ever said, I give you my word, but the Talmudists must explain it to you. When Mr. Way had been here he had given him a copy

of the prophets and a New Testament, which he still preserved, and said, he had read them with consideration. He asked whether I had no new publications, and wished very much for a New Testament for some other person, which I gave him, and also some tracts. We took leave so affectionately as if we had been brothers, and even though a Jew he did not fail to salute me with a kiss of charity.

I took the liberty of calling on Prince Radzivil, to recommend to him the cause of the Jews. He received me very kindly. I left him a copy of Mr. Simeon's sermons. Mentioning Mr. Way's name, he asked whether I was his son. He inquired into the success of the Society, of which I gave him all the information I could. I had read Mr. M'Caul's letter in the Expositor of December, so I told him of his success here, of the Schools in London, &c. He said I should find a strong line of demarcation between the Jews in Posen and those at Warsaw, of which my short stay in the first place, it being only from ten o'clock in the evening, till twelve o'clock the other day, does not enable me to judge; from what I have seen of them, and of those in a place not far from it, some of them seem not to be hostile to Christianity. At — I arrived the following day; being detained there for twelve hours, by the post, I had another conversation with several Jews, which greatly rejoiced my heart. One was a fine young man who had studied under the rabbi in that place; and if I have ever seen a picture resembling that representation we have of our blessed Lord, this was indeed a lively one. The modest look of this man, his amiable countenance, and his whole character, testified of his sincerity of mind. He wished to have a New Testament, and I am sure he will make a good use of it; the rabbi and the son of the landlord desired me to give them one too, they both would be satisfied with one. I fulfilled their desire, telling them that I was a friend of Israel, and showing them for a proof a seal I got engraved at Berlin, with the rising sun, referring to Mal. iv. 2. and Psalm cxxii. 6. below. The son of the landlord brought a candle and wished that

I would leave him an impression on one of the tracts, which I did. With the aged mother and her daughter-in-law, I had some conversation, during the time the men were in the synagogue, it being Friday. I told them something about the birth and presentation of our Saviour in the temple, what Anna and old Simeon did, &c. with which the mother, who was very attentive, seemed much impressed. I took occasion by asking them, why they celebrated *Wienachten*, or Christmas-day? They were burning small candles, the first day one, the second two, the third three, &c. till the seventh; the women not being able to tell me, I told them why we celebrated it. In the evening, when returned from the synagogue, I wished to have some further conversation with them. The young man and his wife, as well as the rest, were at first very attentive and willing, but his father and another Jew, seeing they could not answer the things I brought before them, interrupted me by speaking, and the latter, a little uncivil desired me to leave off, which I accordingly did; but should we, on our intended journey, travel that way to Posen, I hope to see them again, and to find the effects of the New Testaments and tracts I left them. From this place I had no more opportunity of speaking to Jews till before, and in *S.* eight miles from here. I went on foot before the Diligence, it going very slow, the roads being so bad, for the purpose of holding communion with the Lord, finding no comfort in my travelling companions, and after some time, was overtaken by a Jew on horseback. I entered into conversation with him, and he told me, that their rabbi had been reading little books in the school, which a gentleman in Warsaw distributed.

Mr. *Diedrichs*, in *Elberfeld*, told me of a Jewish tutor in that part, who had instructed his children from one of the Society's tracts. This agreeable travelling companion of mine expressed his great desire to have tracts, saying, I could do a great thing if I would give him some. When speaking to him of the Messiah, he said, 'When their people acknowledged their sin, he would come.' I told him that it was particularly that

sin of rejecting him which they were to acknowledge, mentioning *Hosea vi.* that he had come, had been crucified, and made a curse for us; but would come again. He really seemed to me to believe what I told him. As we were proceeding, we met two persons, a man and his wife; the man complained to me, that he could not find justice done him, having had some business with the police. I admonished him to be subject to the higher powers, and addressed him on the subject of his soul. Having no other tracts in my pocket, I gave him the swearer's prayer in German, finding reason for it. His wife, who was a Roman Catholic, and understanding but a few words of German, perceiving that I was speaking to her husband on religion, and that the book was on it too, would have kissed my hands and my feet, calling me *Dear father*, and pressing upon me, with her husband, to drink out of their brandy-bottle. When I had gone away from them, they even gratefully called to me several times. Before entering the place I met a waggon, with a Jewish family, who came from *Warsaw*, where the wife told me she won a process of 1000 dollars in ware, which she had before her, and for which she was thankful to God, as she said. One of their horses was unwilling to draw, and wanted to go down a steep place, near a bridge, wherefore I went to the waggon for the purpose of assisting them. The husband had returned to the town, to procure other horses. When I asked the wife, whether she was so much concerned for her soul as I perceived she was for worldly things? she asked me whether I was the gentleman who distributed tracts at *W.* she was also in possession of some. Asking me what profit we had from that, I gave her the same answer which I had given the Jew in my native town, and spoke to her for some time of the Messiah. In the mean time, the Diligence came on, and so I arrived in the place. Passing through it to the other end of the town where the post-house was, we saw many Jews in the street, from whence a person in the Diligence observed, that this was a nest of Jews, not knowing they were the dear objects I sought for. When we

had arrived before the post-house, a young Jew came with a letter in his hand; being as yet a distance from the door, he held his hat in his hand, and meeting one of the post-officers or secretaries, he was immediately turned back without being at all told what was the reason of it. Inquiring into the matter, and asking him about it, he could not tell me, till the conductor told me, it was on account of the expedition of the Diligence. When speaking afterwards on this subject to another post-secretary, who was going to Warsaw, he said, that the conduct of Christians was keeping many Jews from Christianity. During the time the post stopped, I took the remainder of tracts, and went into the place. When I had come a little way, I saw some Jews standing together, whom I approached, offering them my books for sale. Whilst they were looking at them, and asking the price, their number rapidly increased, and in a little time, more than twenty Jews surrounded me, all asking for tracts. I did not then take any money, as I wished chiefly to have an opportunity of speaking to them, by offering the tracts for sale. I distributed between twenty and thirty tracts, amongst about as many Jews, in less than twenty minutes' time, giving German to those that understood that language, where the Hebrew did not suffice. One man, who had got one in Hebrew, very soon returned, wishing to have one in Jewish-German for his wife. When I had no more tracts to distribute, I thought of going away and taking some refreshment, but seeing a number of Jews standing over the way and reading the tracts, I could not help going to them and addressing them with a word of exhortation; telling them I had arrived with the post, and intended to go away with it again, and, therefore, could say but a few words more to them; they became all silent and listened to me. I admonished them to read the Scriptures, and then spoke to them of the Messiah, showing them that he must be God and man, and mentioning Hosea i. 7, to prove the first, in the Hebrew, "one repeated after me — Elohim-Jehovah promises to save the house of Judah by Jehovah their God; and for the

latter, Psalm xlix. 8, 9, in German, which one repeated in the Hebrew, from which it appeared that they knew the passages, and so they may be led by the Spirit of God to believe them, and to see that Jesus is that Messiah. May they think further on the subject, and be led by him into all truth. I assure you, dear Sir, my joy was very great, when contemplating this delightful scene, when sitting again in the Diligence. It was the 24th of December, and we hoped to reach Warsaw before midnight, but we had a melancholy night indeed, nor did we arrive at W. before evening the next day; something after 11 o'clock the horses stopped, and could not go on any more, the road being so very bad; and in short, it was about 10 o'clock the other morning before they arrived at a public house, not one mile from the place where we had started the evening before. Three passengers of us had been walking there on foot. I myself have not suffered the least harm, it was only for that day. But I received yet a blessing from that God who is always every where willing to bless; on the next station, I preceded the coach again, and was, on this wise, enabled to hold sweet communion with the Lord, where I enjoyed his love and presence. About 7 o'clock, I arrived at the entrance of Warsaw, where I had the usual trouble with exchanging my passport for a certificate, and after 8 o'clock, I was with my dear brother M'Caul, who received me very kindly and affectionately, being engaged with the dear English family, with which we are lodging, in singing and playing a Christmas hymn.

And now, be thanks and praise unto God, for his unspeakable mercy! I have been graciously preserved all my journey, both by sea and by land. May I now be enabled to be really thankful, to show forth his praise, by giving up myself entirely to his service, which, indeed, is my earnest wish and heart's desire; and, blessed be God, I have had some opportunity for that, even since I have been here: from morning till evening, 8 or 9 o'clock, and sometimes later, Jews have been with us, which is the reason that I have not been able to finish my letter

before to day, the 5th day of January, 1922. The day after my arrival, I had to go to the post-office, for getting my things, which were not allowed me to take the first day, being searched again, though they had been searched at the frontiers. The next morning, I was called to appear before the grand Duke, who wants to see every stranger, but he having no time that day to see me, I was obliged to go there once more the next day, and yet was not admitted. The Duke inquiring afterwards about me of Colonel Jass, an officer in the army, who had received a letter from Mrs. B. in which she had been mentioning my name, and telling him something about me, translated a part of it to him, and then all was right.

I shall now conclude, dear Sir, humbly recommending myself and our mission, to the prayers of all who are concerned in the recovery of the *lost sheep* of the house of Israel. This would, indeed, be a melancholy name, but it is to me, and really often has been, a very comfortable one, as Jesus Jehovah, the good Shepherd, has promised that he will seek *that which was lost*. Ezekiel xxxiv. 16. May this promise be soon fulfilled to the house of Israel!

I am, your's, &c.

W. FORD BECKER.

To Rev. C. S. Hawtrey.

LETTER FROM MR. J. P. GOLDBERG.

We are glad to present our readers with a further communication from Mr. J. P. Goldberg, addressed to the Committee of the London Society.

Honoured Fathers and Patrons in Christ,

THOUGH it is long time since I had the pleasure to address you by letters, yet I have always been convinced, that your paternal and Christian sympathy with me and mine has not abated, as you have continued to give me the most beneficial proofs of your careful and active love. God, my Redeemer, who knows that my ways are not in myself, and that it is not in me to direct my steps, Jer. x. 23, leads me with such exquisite wisdom and kindness in very

peculiar ways, which fully convince me that these ways are his own. It has pleased him to commit my destination to his service to your wise direction, and the temporal support of myself and my family, to your Christian benevolence. And you, having united in the service of him, who came to this world, as sent to the lost sheep of the house of Israel, you do not relax in your zeal under the many troubles and considerable expences, of which you also have devoted so large a portion to me and mine. Who knows, how great now already may be the number of those who are indebted to your blessed institution and to your exertions, for the salvation of their souls from perdition. But yonder in heaven, where you will reap to all eternity, and taste the fruits of your labour, patience and love here below, with unspeakable joy and full of glory, you will see the whole number of sinners, who through your benevolent care, have been brought from darkness to light, and from the power of Satan to God. There, before the throne of God and the Lamb, and before the angels, where there is joy over one sinner that repenteth, also I and mine shall thank you in a better and more worthy manner, than in the present life we are able to do. During the period of my waiting, which in some respect was not pleasant indeed, the Lord had yet filled my heart with an unlimited confidence in him, and had granted me an assurance of faith, firmly to believe in his love, though his ways might not be such as I would have chosen. My loving Saviour has given it me, to see and taste that he is good, even in a time of trial, and what a blessing it is to be enabled to exclaim under outward and inward tribulations, "Nevertheless, I am constantly with thee; thou hast holden me by my right hand; thou shalt guide me with thy counsel, and afterwards receive me to glory." In that resigned and confident frame of mind, I was fully prepared to receive, with unrestricted submission, as a call from above, any appointment, with which I might be honoured by you. And now the Lord has done more than I could have expected, as he has inclined you to point out for my future residence a

place, where, under divine blessing, I may have a well founded hope to work beneficially. All the circumstances appear to be promising, and if I should meet with difficulties, I will be encouraged by a consciousness of not walking in my own ways or according to my own will; and therefore be assured, of the merciful assistance of the Lord.

Immediately after having received the appointment of going hither, I made all speed to depart from Esslingen, which was done already on the 17th of October; and on the 27th I arrived at Leipzig, where I was expected by Mr. Smith. Here I was made acquainted with several Christian friends, and especially I found much edification in conversing with a young but truly enlightened Christian, and faithful follower of Jesus, I mean Mr. Tauchnitz, who has lived a few years in London, where he was brought to the saving knowledge of truth. His chief object is now to promote the glorifying of the name of Jesus, and the increase of his kingdom. In Mr. Smith also, the Lord has given me a kind friend, whom, the more I know of him, I must love and esteem better. He is a man who thoroughly examines the merits of a cause before he decides; but then you can so much the better rely on his judgment. When he will have made more progress in the German language, in which, however, he now already can tolerably express himself, he will be a useful instrument of your Society in Germany. After a stay of three days, I entered in the company of Mr. Smith, upon a journey to — and —, for examining the state of the Jews in that neighbourhood, both in a moral and religious view, and for ascertaining in how far they might be inclined to listen without prejudice, to the arguments for the truth of Christianity, and to receive tracts and New Testaments. We have been received with the greatest politeness by the Jews whom we visited, both at —, where we remained three days, and at —, where we also spent three days. We have visited their rulers and school-masters, and with the exception of some few endarkened Jews, we have every where met with a willingness, nay, with a desire to examine Christianity.

We have even found among them, such as several years since have been occupied in the examination; and now have arrived to a conviction, that salvation is to be found in none but in Jesus Christ and him crucified; but temporal circumstances prevent them from making a public profession. At — we visited an old and venerable Jewish school-master, who is also cantor and ruler of the synagogue. We found him reading the Psalms. I said, the Psalms, when read with a reflecting mind, and open for the conviction of truth, are a balm for the soul in every situation of life.

He. Yes, they are, indeed, my greatest comfort, and I read them many times until midnight.

I. Have you also read the iid Psalm?

He. Very often.

I. What do you think of the seventh verse? of whom speaks David, "I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee."

He. Our expounders refer it to David.

I. It is impossible, that here can be spoken of David; for he says, "I will declare a decree," I will *publish* a decree. That David, after the will of God, had been made king, was generally known. These words must, therefore, refer to a decree yet unknown, which God, for the salvation of mankind had determined to execute through his Son, the Anointed: therefore, it is also said in the twelfth verse, "Blessed are all they that put their trust in him," who is the King, whom God has instituted in him, who is the eternal Son of God.

He. I confess, that I always feel some perplexity, when I read this Psalm, for Jeremiah says, chapter xvii. 5, "Cursed be the man that trusteth in man." And here again, "Blessed are all they that put their trust in him;" exactly as it is said of God himself, Psalm v. 12, "Let all those that put their trust in thee rejoice."

I. Whenever you read the Psalms and the Prophets, many passages must occur, which you cannot with any possibility explain, unless you allow that the Messiah has already appeared, and that Jesus of Nazareth is the Messiah.

How, for instance, will you explain Haggai ii. 7, 8?

He. Our rabbies explain it thus; 'The second temple will be adorned with so many precious things, that the Gentiles will wish to take away all these precious things; and that avidity to come into possession of the ornaments of the temple, will stir up the Gentiles to make war against Jerusalem, in order to conquer the temple, and all its treasures.'

I. There is no sense in that explanation. For the text says, *I will shake all nations*; consequently, God will shake them, and they will not stir them up themselves. *And then the Desire of all nations shall come*; and when he has come, *I will fill this house with glory*. Thus, you see, that here cannot be spoken of plundering the temple: besides, it is said, ver. 9, *In this place I will give peace*. But where there is an intention to rob and plunder, there is no peace.

He. But there has been war in that temple, and where is now the glory of that temple?

I. The glory of that temple was the appearing of the Messiah in the same. In that temple Jesus of Nazareth has been presented in his infancy; in that temple he has been proclaimed as the Messiah; in that temple he has preached, has revealed the way to life everlasting, and has done miracles and marvellous signs. God has given peace in that place, because the Prince of Peace (Isaiah ix. 6.) has there set forth the everlasting peace of his heavenly Father, which he has procured by his sufferings, death, resurrection, and ascension into heaven. The Messiah has caused this peace to be proclaimed before the nations of the earth, after his ascension into heaven, by his apostles; and this peace is the desire of the nations, because it leads them into the only way in which they may obtain the salvation, which it is the good pleasure of God to grant to them.

He. This explanation is in accordance with the text; and I must confess, that many passages are to be found in the Prophets, which are favourable to the doctrine of the Christians. But I do not wish to continue my researches; for

these passages only produce disquietude in my mind.

I. Continue, I beseech you, to read these passages; but previously pray to God, that he will grant you his Holy Spirit. Do not mind the interpretations of the Rabbies; but examine yourself, while reading, of *what* and of *whom* the prophet is speaking. And when you read the New Testament, and will compare it with the prophecies of the Old Testament, you will soon view all the prophecies, which according to their nature must have a dark appearance, in a clear and joyful light; you will see, that life and salvation no where is to be found, but in Jesus, the true Messiah, who suffered the chastisement for our sin, Isaiah liii. 4, 5. like a surety, who takes the place of a debtor, to pay instead of him. That he has done for us by the shedding of his blood, as has been prefigured by the sacrifices, according to the law of Moses. For the blood of beasts could by no means take away sin, or procure remission for them; as also David declared, Ps. xl. 6, 50, 13. I explained to him some other passages of the prophets, as Mic. v. 1, Is. ix. 5, 6, Dan. ix. 25. And both he and his wife listened to me with intense attention, and promised to read the New Testament with all diligence and a teachable mind. We offered to him some tracts, which he received with joy and gratitude. We also promised him a Jewish German New Testament, which was afterwards sent to him. We left this candid Jew, with a wish, that God would increase his knowledge of the true Messiah, and give him to know, that Jesus Christ is Jehovah, our righteousness. We also paid a visit to the Jewish ruler of the synagogue at —, who is a very opulent, but at the same time, a truly genteel, modest man. The conversation turned soon to the state of the Jews in the present time. We compared Old Israel, when it was the happiest people among all the nations of the earth, which the Almighty had chosen, to entrust it with the knowledge of the only true God, with Israel of the present day, dispersed as a banished multitude, over the whole earth.

He. The preservation of our people, and that we, under all the storms which have

passed over our heads, yet have maintained our national character, and have kept ourselves unmixed with other nations, leads us to hope, that God has great things for us in store, though we are not now, as before, his favored people.

I. There can be no doubt of that; for although the dispersion, the contempt, the hatred of the world, and the stigma which would be inflicted on their very name, has been predicted, it has also been foretold, that they would be converted to Christianity, Hos. iii. 4, 5, Rom. xi. 24, 25, and that then they would be restored to a happy and glorious state.

He. My occupations will not allow me to enter with you into a long conversation. But as I see what you have in view, I will briefly tell you, that I read the New Testament, not superficially, but attentively. I also cause my children to be instructed in the Christian religion; and when they are grown up, they may choose their religion for themselves. The morality of Jesus is the best and the most perfect, which is to be found in the works of the most wise and learned Rabbies; and he is not worthy of being numbered among men, who would blame it. But the mystery of Father, Son and Holy Ghost in one divine Being is inconceivable.

I. Neither do I understand it; and yet this mystery has already been alluded to in the books of the Old Testament, although in terms, not sufficiently clear. But in the New Testament, in which the knowledge of God has been enlarged, improved and placed in the clearest light, Jesus says distinctly? I and the Father are One. He that honoureth not the Son, honoureth not the Father, &c.

He. I know that all that is contained in the New Testament. But where has God in the Old Testament revealed himself in such a manner to our fathers?

I. The passages I am going to quote, must be understood from a plurality in God, if we will not do violence to them. It is written. Gen. xix. 24: The Lord rained upon Sodom and upon Gomorrah, fire and brimstone from the Lord out of heaven. Here then Moses speaks of two Lords. Again, Exod. xxxiii. 14: My presence אני shall go with thee, and I will give thee rest. Again, Numb.

xii. 8. With him I will speak mouth to mouth, even apparently, and the similitude of the Lord shall he behold. And yet it must be true, that no man can live and behold God. This proves that there must be more than one being (אני) in the One indivisible Divinity, the one of which has been seen by Moses, whereas the other could not be seen by any mortal eye. Exod. xxiii. 21, it is said, My name is in him. But God will not give his name to another; therefore this Angel of God must be one of the divine persons, because the glory of God is in him. Thus Abraham said to Abimelech, Gen. xx. 13, the words being literally translated, And it came to pass, when they caused me to wander, God, from my father's house. Here again we have a plurality in the godhead. Hos. i. 7, we read: I will have mercy upon the house of Judah, and will save them by the Lord their God. Who can this Lord their God, by whom God will give salvation to his people, be, but the divine Messiah? I could quote many other passages, to prove that the Israelites of old have not been unacquainted with the mystery of Trinity. But as you are engaged in business, we will only consider one passage more, in which the Son of God is distinctly mentioned. It is to be found in the book of Proverbs, chap. xxx. 1—6. In the fourth verse it is said, "Who has ascended up into heaven? or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name? And what is his son's name?" Here it is spoken of one, who does supernatural works, works of omnipotent power, consequently of God Almighty; and yet it is said, that he has a son, and it is asked, what his name is. Must it not therefore be granted, that God has a son, and that there is more than one person in Divinity? There are many passages to the same effect in the book of *Seher* and *Eshel Abraham*, where we are taught, that whenever we pray, the prayer shall be addressed to *Abba*, the Father, to the *Shechina*, who is soaring over us, like a mother, that is, to the Holy Ghost, and in the middle to בן

יְי, the Son of God; and these three, they say, are one. In these books there are several mysteries, which refer to the holy Trinity.

He. These passages are very remarkable indeed; but allow me one question more. If it is so in fact, that there are three persons in the divine being, why has not God on mount Sinai revealed himself in that manner. He might only have said, I am the Lord thy God, one God; but in my divine being is Father, Son and Holy Ghost; and there would have been an end of all controversy.

I. The Israelites were at that time very prone to idolatry, as we see from Exod. xxiii. God therefore apprehended, that the people would erroneously suppose the existence of more than one God. This was the reason for which the divine wisdom did not deem it adviseable at that time to reveal the mystery. But when the period had arrived, that the knowledge of God should spread over the whole earth, among Jews and Gentiles, when the prophecy of Isaiah lx. should be fulfilled: Arise, shine forth, for thy light is come, and the glory of the Lord is risen upon thee. Israel had become fit to receive a more perfect knowledge, reserved for the appearing of the Messiah. With this explanation he appeared to be perfectly satisfied; and as his engagements now called him away, we were obliged to stop our conversation. I offered him some tracts, and Mr. Wilson's sermon, for which he would pay; but when I declined payment, he said, Well, I will give to the poor the fourfold value. We had many similar conversations with Jews, especially at —, where we found many learned Jews. If you wish it, I shall write down and transmit to you the substance of these conversations, as also of those, I at a subsequent time may have with Jews. They, who live in this neighbourhood are not unconcerned with regard to the salvation of their souls. Many of them read the New Testament without prejudice, but in secret. Therefore we may indulge a hope, that the time is drawing near, when Israel shall know and fear the Lord, and when a whole nation shall be born in one day.

On this journey we visited the ministers in every place, and delivered tracts to them, especially No. 17, and Mr. Wilson's sermon, to stir them up to co-operation in this work of the Lord. Many worthy clergymen, who wish to promote the coming of the kingdom of God, promised us to exert themselves in behalf of it. On the 8th of November, we arrived at Dresden. Here my faithful Lord led me again into the acquaintance with a true friend, whose conversation indemnifies me for the separation from my dearly beloved spiritual father, Dean Herwig, at Esslingen, of whom I took leave with tears of sorrow and liveliest gratitude. This is the Rev. Mr. —, whose chief concern is the increase of the kingdom of God. All his talents he humbly devotes to the Lord. This generous friend supports me by his cordial love and paternal advice, and next to God, I owe it to him, that my residence and activity here have been sanctioned by the principal authority. He has under divine assistance opened the way for me. During the first days after our arrival, we paid visits to the minister of state, Count Einsiedel, and to the president of the Upper Consistory, Baron Globig. Both these noblemen gave us a very kind reception, and promised to do for the object we have in view, what is in their power. We also called on Dr. A., first chaplain of the King, who also promised his assistance. Some difficulties, which at first presented themselves, were, by the grace of God, soon removed, and my residence here, with full liberty to work for the honour of my Saviour, is secured to me. My sincere desire is now this, that I, a weak vessel, may be enabled to glorify his name. Whenever I feel, that I am nothing, but that he is all-sufficient, I cry out, Lord, come and assist me! for it is only from thy mercy I hope all that I stand in need of. And he, in whom all the promises of God are, Yea and Amen, will also make true in me that promise, that he, who asks God for wisdom, shall receive it from him, who gives liberally to all, and upbraideth not. The prospects for usefulness here are truly promising. A Jewish woman with ten children are willing to be instruct-

ed in the Christian religion. The whole family, and especially the elder children, are indeed still in a wavering state; yet I hope that the Lord will bless the labour of Mr. L—— and of other Christian friends, as also my humble attempts to bring back these straying sheep to the shepherd of their souls. A son who belongs to the family, twenty years old, who has been put an apprentice in a joiner's shop, receives religious instruction from me, and five daughters from six to fourteen years, and a little son of four years and a half, have regular school instruction. I also have made acquaintance here with a very honest Jew and his wife, who long time since read the New Testament and entertain connection with Christian friends, by which means a work of grace in their souls has been founded. They now avail themselves of my instruction, in order to advance the growth of saving knowledge, and to lead them to a fuller enjoyment of the privileges of true believers. The temporal circumstances of this family are very favourable, and of a nature to prevent all anxiety as to their future support after their transition to Christianity. There are several other Jewish families here, known to this worthy Jew, and to my Christian friends, who have a favourable opinion of the Christian religion, and with whom I shall endeavour to get acquainted. You see thus, honored fathers and patrons! that we have not a small hope of success before us, and may humbly presume it to be the will of the Lord to seek, among the Jewish inhabitants of this city, many lost sheep, and to bring them to his blessed fold. O may he fulfil what he has promised by the prophet Isaiah, xli. 17, 18. "I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water.

My outward situation here leads myself and my Christian friends to wish, that the Lord might so direct it, that I soon could be united with my dear family again. For it is not only expensive to live here as a single man, but he is also exposed to many inconveniences; whereas a family can arrange itself both cheaper and more comfortable. My wife and children, who by the grace of God have made considerable progress in the

Christian life, may even be useful in the cause of the Lord here, by setting before the Jews, and especially their children, good examples of Christian conduct. But, I feel quite assured, that you, as servants of the Lord, and led by his Spirit, also in that respect will determine what will be most useful to me, and to the cause in which I have been called to engage.

When on entering upon a new period of my life, I look back to the time, when God, my Saviour, turned an eye of compassion and mercy to me, in order to bring me from darkness to his marvellous light, how many objects present themselves to my sight! How often have I since that time experienced, that the most humbling knowledge of sinfulness, the most sincere repentance, the most decided resolution to amend, are liable to change. I see thus, that I am still a poor sinner, that a propensity to evil, a depraved nature still cleaves with me. I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. And yet the multitude of my sins have not withheld my faithful Redeemer from revealing to me the riches of his mercy. How many favours has he bestowed upon me and my family. What an invaluable blessing, that he has led us into connection with such a teacher and friend as Dean Herwig, who with so much wisdom and patience has instilled into our minds the knowledge of the Gospel of Christ, and with the utmost meekness has attempted and succeeded to remove the darkness, the prejudices, and the inveterate depravities, in which our minds were involved. And with how many other dear friends has he united us, who bear his image, and whose conversation has been blessed to my soul, to draw it more and more from earth to heaven. I hope never to forget the love of my dear friends at Esslingen, and especially the rich blessings I have derived from attending their devotional meetings.

It is now my sincere wish and prayer, that the service to which I have been called here, may be blessed, in the first place, to my own soul; that my desire to obtain the one thing needful, may be kept alive: that the zeal to walk before God, may be more and more strengthen-

ed, that I may grow in the grace and knowledge of Christ ; who is made unto us, wisdom, righteousness, sanctification, and redemption : and that I may be enabled by him to bring forth those good fruits, for which he has chosen me, and by which his father is honored. In that state of mind I shall be prepared to meet every event of my future life, knowing that all things work together for good, to them that love God.

I recommend myself unto the continuance of your fatherly benevolence, and pledge myself to the most punctual

obedience to every direction you may give me, in the name of the Lord, as far as my limited powers will allow ; and I pray the Lord, that he will strengthen you, and not suffer your faith and your patience to abate in the great work he has committed to you, for the salvation of Israel.

With these sentiments, I have the honor to remain, Most honored Fathers and Patrons, &c.

JOHANN PETER GOLDBERG.

Dresden, Dec. 8th, 1821.

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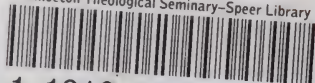
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